

MOVNT-ORGVEIL:

OR

DIVINE AND PROFITABLE MEDITATIONS, RAISED FROM
The Contemplation of these three Leaves of
Natures Volume, 1. ROCKES, 2. SEAS, 3. GAR-
DENS, digested into three distinct Poems.

To which is Prefixed, a Poeticall Descrip-
tion, of *Mount-Orgueil Castle* in the
Isle of Jersey.

BY WILLIAM PRYNNE, Late Exile, and
Close Prisoner in the sayd Castle.

A Poem of *The Soules Complaint against the Body*; and
Comfortable Cordialls against the Discomforts of Impri-
sonment, &c. are hereto annexed.

Psalme 19. 14.

Let the Words of my mouth, and the MEDITATION of my
Heart, be acceptable in thy sight, O Lord my Strength, and my
Redeemer.

Psalme 143. 5.

I remember the dayes of Old, I MEDITATE on all thy Workes;
I muse on the Worke of thy hands.

LONDON,

Printed by *Tho. Cotes*, for *Michael Sparke Senior*, and are to be
sold by *Io. Hammon* at *Malborow*. 1641.

MOVNT-ORGBIL

DIVINE AND PROPHETIC THE MEDITATIONS RAISED FROM

The Contemplation of the Divine
Mysteries Volume I. Part I. The
Mysteries of the Trinity

To which is prefixed a Poetical
Description of the Trinity

By
The Rev. Father

A Poetical Description of the Trinity
and
The Mysteries of the Trinity

By the Rev. Father

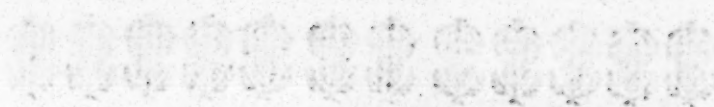
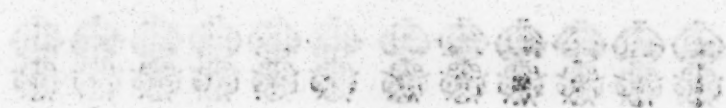
The Rev. Father

The Rev. Father

The Rev. Father

The Rev. Father

The Rev. Father



The first of these is the

of the

of the

of the





Loe here's the Authors Shadow, passe
it by;

These Lines his Substance, will in Part
descry.

Gaze not upon his Shade unlesse to see,
And learne thereby, that all Men Sha-
dowes be.





*All flesh is Grass, the best men vanity;
This, but a shadow, here before thine eye,
Of him, whose wondrous changes clearly shon,
That GOD, not men, swayes all things here below.*



THE
LORD
OF THE
MANOR



TO.
**THE CHRISTIAN
READER,**



*Hut up Close-Prisner in Mount-Orgueil Pile,
A lofty Castle, within Jerlie Isle,
Remote from Friends, * neere three yeares
space, where I*

*Had Rockes, Seas, Gardens dayly in mine Eye,
Which I oft viewed with no small delight,
These pleasing Objects did at last invite
Me, to contemplate in more solemne wise,
What usefull Meditations might arise
From each of them, my soule to warme, feast, cheare,
And unto God, Christ, Heaven mount more neare.
In which pursuite, I found such inward Joyes,
Such Cordiall Comforts, as did over-poise
My heaviest Crosses, Losses, and supply
The want of all, Foes did me then deny;
Give me assurance of a sweete Returne
Both from my Exile, Prison, and mine Urne:
Revive my cold dead Muse, and it inspire
Though not with brightest, yet with Sacred fire:
Some Sparkes whereof rak't up in Ashes then,
I layd aside, for want of Inke and Pen:
But now enlarged by the mighty hand
Of that sweete God, who both by * Sea and Land
In sundry Prisons, Countries, kept me so
In health and comfort, that I met with no*

** I arrived in
Ierisy, Iannary
the 17. 1637.
and received
the Tydings of
my enlargement
thence by war-
rant from the
Parliament
November 17.
1640. the same
day of the Mo-
neth. I there
first landed.*

** Isa. 43. 2. Psa.
66. 12. Ps. 124.
9. 10. Jos. 2. 5.
9.*

* I was first committed Prisoner to the Towre of London, Feb. 1. 1632. where after two removals to the Fleete for a short space, I remained Prisoner till July the 27. 1637. & was then removed to Carnarvan Castle in Northwales, where I arrived August the 5. and was there kept close Prisoner till I was by special warrant shipped & sent close Prisoner for Jersey, Octob. the 10. 1637. where I arrived nottill January the 17. following. From whence I departed by Warrant from the Parliament, Novemb. 19. 1640. and landed at Dartmouth Novem. 22. came into London Novemb. 28. was presented to the Commons House Novem. 30 where my Petition was read Decem. 3.

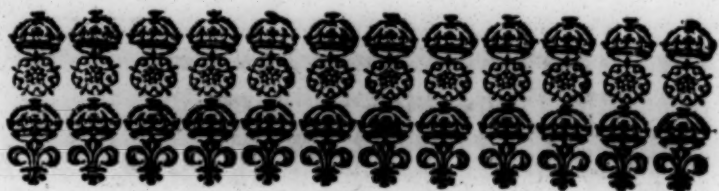
To the Reader.

One day of Sicknesse, Sadnesse, Discontent,
In * eight yeares Troubles, and Imprisonment :
(Which I relate, that all may blesse his Name
For his great Mercy, and expect the same
Support and Presence of our God in all
Those sharpe Afflictions which may them befall,
As I have found, by sweete experiment
To my surpassing Solace, and Content :)
I have blowne up these buried Sparkes a new,
And here present them to thy Christian view,
(Kinde Reader) to the end that thou mayst be
Refreshed with those Thoughts, which refreshed me,
And Steele thy Soule with Faith, Hope, Confidence,
Against all Carnall feares and diffidence,
With that which made Me to expect with joy,
That blest Enlargement I doe now enjoy.
From my long Durance, Censures, Banishment,
Which God hath made a fresh, sweete Monument
Of his Almighty power, that all thereby
In all their Troubles and Adversitie,
May learne with Faith, Hope, comfort to depend
On God, who in due time Release will send.
Thy Comfort, Profit is all I desire,
Next to Gods glory; Lord, let the sweete fire
Of thy good Spirit by these Lines convey
Such Flames of Love, zeale, Comfort, Grace, & Joy
Into each Readers soule, that he may see
These Meditations were inspir'd by Thee.
If any profit, fruit, thou from them gaine,
O pray for him, who ever shall remaine

Thy Unfained

Christian Friend

WILLIAM PRYNNE.



TO
The Right Worshipfull his
ever Honoured worthy Friend, Sir
PHILIP CARTERET Knight, Lieutenant
Governour and Bayliffe of the *Iſle*
of *Jerſy*.

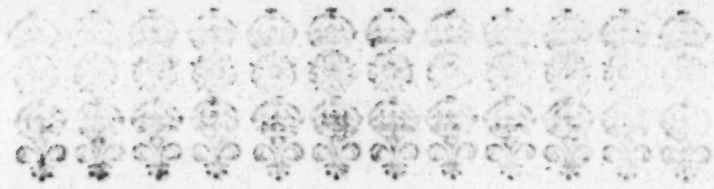
SIR, Your great Favour and Huma-
nity
To Me whiles Exile, Priſner in *Jerſy*,
Wholy ſecluded from all Friends ac-
ceſſe,

Under the angry Frownes of their Greatneſſe
Who ſent Me thither, to deprive me quite
Of worldly Comforts; challenge a juſt Right
To theſe rude *Meditations*, which there grew,
And ſo in Juſtice are your proper Due.
Accept them than, as a ſmall Pledge of my
Thankes unto You, till Opportunity
And better Dayes, enable me to finde,
Some other meanes to pay all that's behinde.

Your Eternally Obliged

Friend and Servant

WILLIAM PRYNNE.

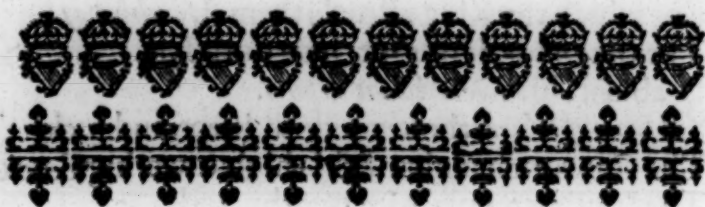


TO
The Right Worshipful his
ever honoured worthy friend, Sir
WILLIAM CARRUTHER, Knight, Lieutenant
Governor and Captain of the City
of York.

Y^r. Hon^r. and Honourable Friend,
I have the pleasure to receive from you
a copy of the book which you have
been good enough to send me.

I have read it with much satisfaction
and find it to be a very useful
and interesting work, which I
shall be glad to see in the hands
of all who are interested in the
history of the City of York.
I am, Sir, very respectfully,
Your obedient servant,
WILLIAM CARRUTHER.

Y^r. Hon^r. and Honourable Friend,
I have the pleasure to receive from you
a copy of the book which you have
been good enough to send me.



A
POETICALL DESCRIP.
tion of Mount-Orgueil Castle in
the Isle of Ierisy, interlaced, with
some briefe *Meditations* from
it's rockie, steepe, and lofty
Situation.



Mount Orgueil Castle is a lofty pile,
Within the Easterne parts of *Ierisy Isle*,
Seated upon a *Rocke*, full large & high,
Close by the *Sea-shore*, next to *Nor-*
mandie;

Neere to a *Sandy Bay*, where boats doe ride
Within a *Peere*, safe both from Wind and Tide.
Three parts thereof the *flowing Seas* surround,
The fourth (North-west-wards is firme roekie
ground.

A proud *High-mount* it hath, a *Rampeir* long,
Foure gates, *four* *Posternes*, *Bulworkes*, *Sconces* strong,
All built with Stone, on which thore mounted lye,
Fifteene cast peeces of Artillery;

With sundry *Murdering Chambers*, planted so,
As best may fence it selfe, and hurt a foe.

A *Guard of Souldiers* (strong enough till warre
Begins to thunder) in it lodged are;

A

Who

A Poeticall Discription

Who watch and ward it duly night and day;
For which the King allow's them *Monthly* pay.
The *Governour*, if present, here doth lye,
If absent, his *Lieutenant deputy*.

* F. H.

* *A man of Warre* the keys doth keepe, and locke
The Gates each night of this high towering Rock.
The Castle's ample, Aire healthy, and
The Prospect pleasant, both by Sea and Land.
Two *boystrous foes*, sometimes assault with losse
This *Fortresse*, which their *progresse* seemes to
croffe.

The *Raging waves below*, which ever dash
Themselves in pieces, whiles with it they clash,
The *Stormy winds above*, whose blasts doe breake
Themselves, not it, for which they are too weake.
For why this fort is built upon a *Rocke*,
And so by (a) *Christs owne verdict free from shoocke*
Of floods and winds; which on it oft may beate,
Yet never shake it, but themselves defeat.

(a) Mat. 7, 24,
25.

Thus potent Tyrants, whiles they strive to quash
Christs feeble members, oft (b) *themselves quite dash*
To shivers, gainst the *Rocke Christ*, upon whom
They safely founded stand what ever come.

(b) Pl. 2.9. Re.
2. 17. Mat. 21.
44.

A *Rocke* too high for floods to reach; too strong,
Too firme for fiercest winds to shake, though long
They beate upon it, with a roaring sound,
And blustering stormes, to cast it to the ground.

(*) Mount Or
gueil, signifies a
proud Mount;
or Mount of
pride.

This Castles (*) *haughty name*, and lofty seat,
(Enough to puffe up minds not truly great,)
Portend at first, that pride it selfe should dwell
Within it: or such who in pride excell;

(c) Rev. 18. 7.
Dan. 4. 26, 27,
28. Act. 12, 22,
23. Psal. 73. 6.
Ezek. 16. 49.

Since *haughty* (c) *Tyiles*, (d) *places too oft find*,
Or *Make at least a proud and haughty mind*.
But though this vice in former times (perchance)
Might here reside, and her proud throne advance;
Yet now shee's banish't hence with all her traine,

(d) Obadiah. 3.

And

of Mount-Orgueil Castle.

And long be it ere she returne againe.
 Now nought but meeknesse and humility
 In mind and habit, mixt with charity.
 (The truest *(e)* ensignes of a noble Race;
 And pious heart) adorne this stately place,
 Let worthlesse upstarts, beggers, peasants vile
 Be proud and haughty: this high mounted pile,
 Posselt by those of better Birth, Blood, Place,
 Ignoble pride shall never once Imbrace,
 When Christ *(f)* the patterne of Humility
 Would teach this virtue, to a *(b)* mountaine high
 He forthwith goes: and thence exhorteth all
 To seeke this grace; fly pride, by which they *(i)* fall,
 Shewing hereby, that pride more oft doth dwell
 In *(k)* lowest valleys, and the meanest Cell;
 Than in the greatest Mounts, Men, Minds; who
(l) hate

This vice, and humble are in highest state.
 Whence can you better learne Christs lesson now
 Than in this Mount; where Humblenesse doth grow.
 In great and small, with other vertues bright,
 Which grace these walls, and to the life give light?
 O let this Castle on a Rocke Inure.
 Our soules to *(m)* build on Christ, A Rocke most sure:
 A Castle, Fortresse, Bulworke, Hold and Towre
 Above the reach of Foes, or humane powre.
 And let this Mount, up which we daily climbe,
 Advance our thoughts to objects more sublime;
 Yea *(n)* Mount our soules, hearts, minds, to things above
 The highest heavens, with the wings of love,
 Faith, fervent prayers, sighs, teares, Psalmes of praise
 Both day and night. Thus spending all our dayes
 In *(o)* heav'n whiles here on earth wee breathe, that so
 Wee may from *(p)* hence to it in triumph goe.
 What though the way be *(q)* narrow, craggie, steepe,
 Up which we cannot runne with ease, but creepe

(e) Prov. 15. 33.
 c. 18. 12. Phil.
 2. 5. to 10. Col.
 3. 11. 1 Pet. 3. 5.
 Prov. 22. 4.
 Zeph 2. 3.

(f) Mar. 11.
 29. c. 21. 5. Phil.
 2. 5. to 10.

(b) Mar. 5. 1, 3,
 5, 7.

(i) Prov. 16. 18.
 c. 29. 23. Isa.
 25. 11. c. 28. 1.

3. Dan. 4. 37.
 26. to 30. Jam.
 4. 6. Zeph. 2. 10.

(k) Isa. 3. 5. 1
 Tim 3. 6.

(l) Prov. 8. 13.

(m) Eph 2. 20.
 21, 22. Mar. 7.
 24, 25. 1 Pet. 2.
 4, 5, 6. Psal. 18.
 1, 2.

(n) Col. 3. 1, 2.
 3 Thes. 5. 16,
 17, 18, 23. Col.
 3. 16, 17.

(o) Phil. 3. 20.
 Eph. 2. 6.

(p) Luk. 16. 22.

(q) Mar 7. 14.
 Luk. 13. 24.

A Poeticall Description, &c.

<p>(r) Act. 14. 22. Rev. 7. 14. I Theff. 3. 4. (f) Mat. 19. 29. 2 Cor. 4. 17. (t) Pl. 16. 11. Isa. 51. 11. (u) 2 Cor. 4. 17. 2 Tim. 4. 8. (x) 1 Cor. 2. 9. (y) Revel. 1. 5. Heb. 9. 12. c. 10. 19.</p>	<p>With paine and toyle, encountring (r) sundry foes, Great crosses, losses, and a world of woes; The top once wonne, is pleasant; where the Gaine A (f) Thousand-fold surmounts our losse and paine, There shall we ever dwell in (t) perfect joy; Free from all dangers that may us annoy; (u) Crowned with blisse and glory, which (x) transcend Our largest thoughts, and never know an end. Thither Christ bring us, whose most (y) sacred blood Hath purchased Heaven, for our Endlesse good.</p>
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F J N J S.

ROCKES IMPROVED,

COMPRISING
CERTAINE POETICALL
MEDITATIONS,
Extracted from the contem-
plation of the Nature and Quality
of ROCKES; a barren and harsh Soyle,
yet a Fruitfull, and Delightfull sub-
ject of Meditation.

By VVILLIAM PRYNNE, late Exile, and close Pri-
soner in *Mount-Orgueil* Castle in the Isle of Iersy.

Psal. 14. 1. 31. 46. 2 Sam. 22. 2. 3. 32.

*The Lord is my Rocke and my Fortresse, and my deliverer, my God,
my strength in whom I will trust, my buckler, and the horne of my
Salvation, and my high Towre; my Saviour, thou savest mee from
violence. Who is a Rocke save our God? The Lord liveth, and
blessed be my Rocke, and let the God of my Salvation be exalted.*

Psal. 40. 1, 2, 3.

*I waited patiently for the Lord, and hee inclined unto mee, and heard
my cry: He brought mee also out of an horrible pit, out of the miry
clay, and set my feet upon a Rocke, and established my goings, &c.*

London, Printed by T. Cotes for Michae! Sparke, dwelling at
the blue Bible in, Greene Arbor. 1641.

ROCKES

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MEDICATIONS

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TO THE RIGHT WOR-
shipfull his most highly honoured,
speciall kind Friend, the truly vertuous,
and religious *Lady, Anne Carteret,*
wifeto *Sir Philip Carteret* Knight:
Lieutenant Governour, and
Bayliffe of the Isle of Jerisy.

M Adame, *Vouchsafe to owne and patronize*
These Meditations, which did first arise
Within those walls, which your bright vertues
grace,

And fitted were for that () high rockie place*
The Poem's like the Subject, barren, yude,
Uncompt, yet wholsome to an heart renu'd:
Your kind acceptance will it crowne, and raise
Above its worth, and be the Poets Bayes:
Who for your Noble Favours whilst that hee
Remain'd close Prisoner, Exile in Jerse.
Sequestred from all friends accessse, shall rest
Whiles any sparkes of life stay in his Brest

(*) Mount Or-
gucil.

Your Ladiships most obliged, most
devoted friend and servant

WILLIAM PRY NNE.

TO THE HONORABLE
MEMBERS OF THE HOUSE OF COMMONS

IN PARLIAMENT ASSEMBLED
THE PETITION OF THE
MERCHANTS AND TRADERS
OF THE CITY OF LONDON

SHETHING THAT BY ACT OF PARLIAMENT
IN THAT behalf made

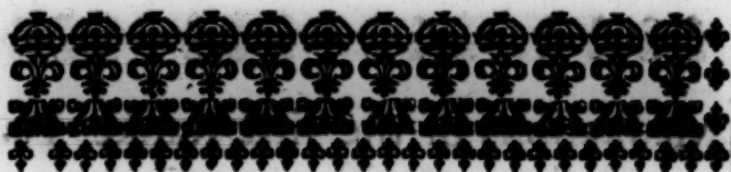
IN PARLIAMENT ASSEMBLED

(4) Mount Or
Sheth

AND WHEREAS BY THE SAID ACT
IT IS ENACTED THAT THE
MERCHANTS AND TRADERS
OF THE SAID CITY OF LONDON
SHOULD AND LAWFULLY
DO AND PERFORM THE
DUTIES AND OBLIGATIONS
IN THAT behalf made

AND WHEREAS THE SAID MERCHANTS
AND TRADERS DO AND PERFORM
THE SAID DUTIES AND OBLIGATIONS
IN THE MOST LAWFULLY
AND OBLIGED MANNER

WILLIAM BRYANT



ROCKES IMPROVED.

Comprising certaine Poeticall
Meditations, extracted from the con-
templation of the Nature and Qualities of
Rockes; a Barren and Harsh Soyle, yet a
Fruitfull and Delightfull Subject of
Meditation.

THE PROEME.



Hen from the lofty * Castle I
espie
The ragged Rocks, which round
about it lye;
My Working thoughts begin
from thence to raise
Some (a) *Meditations*, to their
Makers Praise,
And mine own Profit; which my heart may warm,
Yea mount to Heaven, and vaine fancies charm.

B

Me-

* *Mount-O-*
guil.

(a) Psal. 77. 12.
Psal. 19. 14.
Psal. 143. 5. Psal.
104. 34.



Meditations of the first Ranke, Pa- rallelling Christ and Rockes to- gether.

(b) 1 Cor. 10.

4. Psal. 18. 2. 31.

46. Ps. 28. 1. Ps.

31. 3. Psal. 42. 4.

Ps. 62. 2. 7. Psal.

71. 3. Ps. 89. 26.

Psal. 92. 15. Ps.

94. 22. Psal. 95.

1. Deut. 32. 31.

2 Sam. 22. 2. 3.

32. 47.

(c) Psal. 148. 5.

Ioh. 3. 3.

(d) Ioh. 5. 17.

18. Ioh. 8. 16.

18. 19. 28. 38.

41. 49. 54.

(e) Ioh. 1. 14.

c. 3. 16. Act. 13.

33. Heb. 1. 5. c.

5. 5.

(f) Mat. 7. 24.

25. Luk. 6. 47.

48.

(g) Isa. 28. 16.

Mat. 16. 18. 1

Pea. 2. 13. 4. 5. 8.

7. Psal. 118. 22.

Act. 4. 11. 1 Co.

3. 11. Ephes. 2.

20. 21.

(h) Mat. 7. 24.

25. c. 16. 18.

Rom. 8. 33. to

39. 2 Pet. 1. 10.

Psal. 125. 1. 2

Cor. 4. 7. 8. 9.

1 Cor. 10. 13.

And first, the Rockes doe lively represent
A complete Image, full of sweete content,
Of Christ our Rocke; sith that both They and He
In Name and Nature fitly doe agree.

Are they call'd Rockes? So he in sacred Writ

A (b) Rocke is stil'd, in these regards most fit.

1.

The Stony Rockes no other Father know

But God *who made them, from whose (e) word they flow*

So Christ (both God and Man) no Father knowes

But (d) God eternall; from whose Loines he flowes

By such a (e) Generation as exceeds

Mens shallow Thoughts, and in them wonder breeds.

2.

Rockes are the (f) firmest ground whereon to lay,

And found such buildings as shall not decay.

But last and stand in spite of Floods, Stormes, wind,

Which may beate on them, yet no entrance finde,

So (g) Christ's the onely Rocke, the tryed stone

On which the Church is built: On Him alone

Our Soules so safe, fast, firmly, founded lye,

That they shall stand for all eternity

Unshaken, undemolish't, *maugre all*

The (h) Stormes, Floods, Winds, that on them beat & fall

Though

Through Men or Devils Malice: Happie they
Who on this firme Rocke, all their buildings lay.

3.

Rockes yeeld the sweetest (i) Honey, Men to feede:
The (k) sweetest honey comforts, Joyes proceede
From Christ our Rock, Mens drooping souls to cheare
And sweeten all sowre Crosses which they beare.

(i) Psal. 81. 16.
Deut. 32. 13.
(k) 2 Cor. 1. 3.
4. 5. 6. Psal. 71.
21. Cant. 2. 5.
Isa. 40. 1. c. 51.
3. c. 61. 1. 2.

4.

All precious Stones, and Jewels Rocks doe breed:
All Gemmes and Pearles of Grace from (l) Christ proceed
The first, our Bodies decke, but for a space;
The last, our (m) Souls, with an eternall Grace.
The first, in Mans eyes are a lovely sight;
The last in Gods eyes makes us shine most bright.
O let us then, these Jewels onely prise,
Which make us (n) comely in Gods sacred eyes.

(l) Ioh. 1. 16.
Rev. 2. 18. Col.
2. 2. 39. c. 1. 1
(m) Psal. 45. 9.
13. 14. 1 Pet. 3.
3. 4. 5. 1 Tim. 2.
9. 10. Cant. c. 1.
10. 8.
(n) Ezech. 16.
8. 10. 15. Cant.
2. 2. 2. c. 4. 8. 2.
8. c. 5. 8. 10. 8.
(o) Deut. 8. 9.
Iob. 28. 2.
(p) Col. 2. 2. 3.
9. Ioh. 1. 16. 18.
Ephes. 3. 8. 18.
19.

5.

The richest Mines of Silver, Gold, Tin, Lead,
Brasse, Copper, in the wombes of (o) Rockes are bred:
Whence not digg'd out with pains, they uselesse lie
And none are better'd, or enrich thereby.
Thus all the Mines, and Treasures of Gods Grace
Are (p) hid in Christ, as in their proper place.
Yet none doe happie, rich, or wealthy grow
By these hidde Treasures, though they overflow;
But those who take much (q) paines to dig them thence
With Prayers, Teares, Faith, Hope, and Patience.
O let us then be ever drawing Oare
Out of our Rock Christ, in whom there's such store

(q) Prov. 2. 3.
4. 5. Mat. 13. 44.
45. 46. Rev. 3.
18. c. 22. 17.
Ioh. 1. 15. 16.
Mat. 7. 7. 8. c.
21. 22. Iam. 5.
7. 8. Rom. 8. 24.
25.

(r) Rev. 3. 18.
c. 22. 17. If. 55.
1. 2. 3 Ioh. 7. 37.

Of richest golden Mines, that all (r) who will
May there their Soules, and Bagges for ever fill.

6.

(s) Deut. 8. 15.
Pfal. 105. 41.
Psa. 114. 8. Isa.
48. 21. Pf. 104.

30. 11. 12. 13.

(t) Ioh. 19. 34.

1 Ioh. 5. 6. 8. c.

1. 7. Rev. 1. 5.

Heb. 9. 14. Eph

5. 26. 1 Cor. 6.

11. Eph. 1. 5. 2.

13. Heb. 10. 19.

c. 13. 12. 20. 1

Pet. 1. 19.

(v) Exod. 17.

5. 6. Num. 20.

10. Deut. 8. 15.

Neh. 9. 15. Pfal.

78. 16. 20. Pf.

105. 41. Pfal.

114. 8. Isa. 48.

21.

(s) 1 Cor. 10.

4.

(y) Ioh. 19. 34.

1 Ioh. 5. 6. 8.

1 Ioh. 1. 7. Rev.

1. 5. c. 22. 17.

Ioh. 7. 37. Eph.

5. 26. Ifay 55.

1. 2.

(z) 1 Cor. 10.

4. Gal. 3. 1.

(a) 1 Cor. 10. 4.

The purest, best, and pleasantest waters spring
Out of (s) Rockes sides; which sweete refreshment bring
To Man and Beast, whose Thirst they quench and stay,
Their bodies bathe, and wash their filth away.

Thus from our Rocke Christ, and his pierced side,
Such pearelesse Streames of (t) Blood and Water glide,
(To save, bathe, cleanse, refresh all broken Hearts,
And quench bell flames, with Sathans, fiery Darts:)

As farre surpasse the purest Streames that flow,
From all the Rockes, or Fountaines here below.

And now (me thinks) (v) the Rock in wilde nesse
Whence streames of waters gushed to redresse,

And quench the Peoples Thirst, when Moses Rod
It smote, and pierced by command from God.

(Yea every Rock whence Cristall waters spring)
A lively (z) Picture was, and is to bring

Our Rocke Christ to our Mindes, and to present
Him to our eyes, and Hearts with great content:

From whose pierc'd Hands and side with Nayles
and Speare,

Whole (y) Streames of precious Blood, and waters cleare
Did sweetely flow, Gods wrath to quench, allay,

His peoples Thirst, and wash their sinnes away.

We neede not then a Crucifixe, to bring
Christ to our Mindes, sith every Rocke and Spring

That flowes from thence, doth in more (r) lively
Present Christ and his Passion to our Eyes; (wise

Let Papists then behold their painted stickes;
Each Rocke to me shall be a Crucifixe,

As (a) God hath made it: and shall teach me more,
Than all the Pictures of the Roman Whore;

Which

Which are meere (b) *Idoll, beathenish vanities,*
And (c) *teach nought else, but Errors, Sinnes, and Lies.*

7.

Rockes yeeld a pleasant (d) shade against the Heate,
The scorching Sun and Stormis that on Men beate;
Which sweete Refreshment to the weary brings,
And cooles them more than any limpid Springs.
Christ our Rocke is a sweete refreshing (e) shade
Against all Heates that scorch, all sinnes that lade
Hu Saints; whose weary Sinne-burnt Soules can gaine
No (f) rest but in his shade, which ends their paine;
Yea fills them with such (g) Peace, Ioy, Chearefulnesse,
That they an Heaven here on Earth possesse.
O let us still abide in this blest shade,
Where-with our soules are eas'd, and happy made.

8.

The *Holes and Clifts in Rockes to which Men (h) flye*
In times of Danger, for Security;
Paint out the *Holes, Clifts, wounds in Christs pierc'd*
(i) side
Feete, Hands, wherein our Soules may safely hide
Themselves against all stormes that Devils, Hell,
World, flesh, or Sinne can raise up, them to quell.
O let us to these blessed Holes, Clifts flye
For Shelter, and in them both live and dye.
Yea let each Hole and Clift which we espie
In Rocks, present Christs wounds, Holes, to our Eye,
And so imprint them in our Hearts and Minde,
That they may still sweete Solace in them finde.

(b) Psal. 135.
15. 16. 17. 18.
(c) Jer. 10. 8.
9. Hab. 2. 18.
Zech. 10. 2.
Isay 41. 29.
(d) Isay 32. 2.
Joh. 4. 5. 6. Job
7. 2.

(e) Isay 25. 4.
5. c 4. 6. Cant.
2. 3. Psal. 17. 8.
Psal. 36. 7. Psal. 57.
1. Psal. 91. 1.
Hosea. 14. 7.
(f) Mat. 11.
28. 29. 2 Thess.
1. 7.
(g) Isa. 35. 2. 10.
Rom. 14. 17. c.
15. 13. Gal. 5.
22. 1 Pet. 1. 8.
(h) 1 Sam. 13.
6. c. 23. 3. 4.
Judg. 20. 45.
47. Isa. 2. 10.
19. 21 c. 7. 19.
c. 57. 5. Jer.
16. 16. Rev. 6.
15. 16. Jer. 13.
4.
(i) Joh. 19. 34.
Isa. 15. 4. 5. Psal.
27. 5. Psal. 143. 9.
Cant. 2. 14.

(k) Mat. 7. 25.

26. Job 6. 12.

c. 19. 24.

(l) Heb. 13. 8.

Pl. 102. 12. 26.

27. Mal. 3. 6.

Jam. 1. 17. Rev.

1. 8. 17. 18.

Heb. 1. 11. 12.

(m) Psal. 102.

12. 25. 26. Heb.

1. 11. 12. Isa. 2.

22. c. 26. 14. c.

40. 6. 7. Dan. 4.

and 5. and 10.

& 11. & 12. 2

Chron. 36.

(n) Heb. 13. 8.

(o) Rom. 6. 9.

10. Rev. 1. 8.

17. 18.

(p) Psal. 73. 25.

Pl. 119. 57.

(q) Psal. 47. 10.

Eph. 1. 23. Col.

3. 11. 1. Cor. 15.

28. Psal. 90. 1.

(r) Num. 24.

21. Judg. 15. 8.

c. 20. 45. 47. 1

Sam. 23. 25. Pl.

94. 22. 1 Sam.

13. 6. c. 24. 2.

Isa. 2. 10. 19. 21

c. 17. 19. c. 33.

16. Jer. 4. 29.

c. 16. 16. c. 48.

28. c. 49. 16. c.

51. 25. Obed. 3.

4. Rev. 6. 15.

16.

(s) Psal. 18. 2.

31. 48. Pl. 31. 3.

Psa. 61. 2. Pl. 94.

22. Deut. 32. 4.

9.

*Rocks seldome (k) weare or waste, but last and know
No changes, while Things, Seas still ebbe, and flow
About them, So our Rocke Christ lasts for aye
Without all Change, both (l) yesterday, to day,
And still the same for all eternitie,
When all things else decay, waxe, old and dye.
Friends, Parents, Kindred, Goods, Lands, Cities, States,
Kings, Kingdomes, yea the world, have (m) all their Fates,
Falls, Changes, Periods; and doe passe away;
Whiles Christ our Rocke stands firme at the
(n) same stay.*

*No change, age (o) death can on him seaze, or lite,
He still continues in the selfe-same plight,
O let us then make Him our onely (p) stay,
Friend, Treasure, Portion, who thus lasts for aye,
Then when all Friends, Helpes, Stayes, Hopes
else faile, He*

*Alone (q) more than all these to us will be.
Oh prize Him most who doth all else excell,
And still remains when they bid us farewell.*

10.

*Rocks are to Men the (r) strongest, safest Fence,
Fort, Refuge in all Dangers: and from hence
Most Castles, Townes, Forts on them settled ar,
Which guard whole Kingdomes, both in Peace
and war;*

*To these men in all places use to flye
For ayde and shelter in extremitie,
And is not Christ our Rocke, the strongest Mound,
The safest (s) refuge of his Saints? who found*

Their

Their Forts, strength, faſty upon Him, and flye
To him alone in all their *Miferie*?

Where they in *faſty* live, and dare deſie

Both Men and Devils with ſecuritie.

O let us then on Him alone reſoſe

Our Soules, who will (1) proteſt them from all foes.

11.

Doves, Eagles, Conies, Fiſh in (v) Rockes doe breed,

Build, dwell and hide themſelves: Chriſts choſen ſeede

In (x) Him alone breed, build, dwell, live, and hide

From all ſuch Perills as ſhall them betide.

Let this their wiſedome teach all others grace

In this Rock Chriſt, their Strength, Neſts, Homes to
place.

12.

Rockes have no outward (y) forme nor comelineſſe

To make them lovely. (z) Scripture is expreſſe

That Chriſt our Rocke had none, whence moſt (a) deſpiſe

Him whiles they view Him but with carnall Eyes.

And yet as Rockes, though ragged, vile and bare

In outward forme, containe within them rare

And precious Jewels, Stones, Mines, of all Kinds;

So though our Rocke, Chriſt, unto carnall Minds

In outward ſhew ſeemes baſe; yet in Him lye

The (b) richeſt Treasures, Mines, Gems, hid from eye:

O judge not then by (c) outſide, ſince corſe ſkinne

And rags oft times have Treasures, Pearles (d) within,

Whiles guilded Outſides (like a (e) painted Grave)

Nought elſe but Duſt, Droſſe, Dung, within them have.

(1) 1 Pet. 4. 19.

2 Tim. 4. 18.

Ioh. 10. 28. 29.

(v) Cant. 2.

14. Pro. 30. 26.

Numb. 24. 21.

Job 39. 28. 29.

Pſal. 104. 18.

Jer. 48. 28.

(x) Joh. 15.

1. 10 8. Cant. 3.

14. Iſay. 25. 4.

Pſ. 32. 7. Pſ. 119

119. Iſa. 32. 2.

(y) Iſa. 2. 21.

Ezech. 26. 4.

(z) Iſa. 53. 2. 3.

Pſa. 22. 14. 15.

16. 17. Iſa. 52.

14.

(a) Iſa. 53. 3.

Mark. 9. 12. Pſ.

118. 22. Mat.

21. 42. Act. 4.

11. Joh. 1. 10.

11.

(b) Ephes 3. 8.

Col. 1. 16. 17.

18. c. 2. 9. 10.

Eph. 1. 23. Ioh.

1. 16.

(c) 1 Sam. 16. 7.

(d) Jam. 2. 5.

Pſal. 45. 13. 1

Pet. 3. 4. Rom.

2. 28. 29.

(e) Mat. 23. 27.

28.

13.

Rocks fence the Land against the raging Seas,
Which else would swallow it with speed, and ease.
So *(f)* *Christ* defends his Church and feeble *Sheepe*,
Gainst Devils, Tyrants, Wolves; who else would sweep
Them cleane away, and speedily devoure,
If not protecte d by his Mighty Power.
O give Him then the praise of this sweete Grace
Who thus preserves us safe in every place.

(f) Mat. 16. 18.
c. 28. 20. Ioh.
10. 28. 29.
Rom. 8. 35. to
39. Psal. 121. 1.
to 8. Psal. 125.
1. 2. 3.

14.

Rocks oft times Harbours make for Ships to ride
In safety both from Pirats, Stormes, winds, Tide.
So *Christ* our Rocke, an *(g)* *Harbour* is to all,
Who flye to Him, and for helpe on him call
In all their Troubles; where they may repose
Themselves in safety, maugre Stormes, or Foes.

(g) Jer. 16. 19.
Psal. 18. 1. 2.
Psal. 9. 9. Psal.
46. 1. 2. 3. Psal.
62. 7. 8. Isa. 25.
4. Heb. 6. 18.
Psal. 60. 11

15.

Rocks through the world neare hand dispersed lie
For Men to (h) flye too, in extremitie.
Christ in *(i)* *all places is still neare at hand,*
A Rocke to shield, and guard his chosen Band,
In all their Dangers, and perplexities,
Thrice happy he who in him fenced lies.

(h) Judg. 15. 8.
c. 20. 45. 1 Sam.
13. 6. c. 23.
25. c. 24. 2. Isa.
2. 10. 19. 21.
(i) Mat. 28. 20.
Pf. 34. 18. Psal.
145. 18. Rom.
10. 6. 7. 8. Act.
10. 35. Psal. 18.
1. 2.

16.

God well accepted in most gratefull wise,
And by some wonder grac'd the Sacrifice

Which

*Which holy Men upon bare (k) Rockes did lay,
And offer to him, not on Altars gay:
Thus God those Praises, Almes, Teares, Prayers, Cryes,
(A Christians best and onely (l) Sacrifice)
Doth most regard, and them alone approve
Which laid on (m) Christ our Rocke, doe from Him move,
And mount to Heaven (n) sweetned with the fume
Of his rich Odors, which their stincke consume.*

17.

*Altars of old were built on (o) Rockes; to shew
That we no (p) Altar else but Christ should know;
And that all Altars, Offerings must proceede
From Him, or else theyle stand us in no steede.
Those Altars then are built but on the (q) Sand,
And sure to fall, which on Christ doe not stand;
As none doe now, sith (r) Christs death overthrow
All Altars but Himselfe, both old and new.*

18.

*No lasie, fearefull Persons can ascend
Steepe Craggie (s) Rockes, but onely those who bend
Their Mindes, Force, Might thereto, who hardly get
Vpon them but with earnest paine and sweat,
Nay falls, oft-times, and Bruises: so all those
Who (t) sloathfull are, with Christ can never close:
A Rock so Narrow, craggie, steep, Sublime (Climbe,
That, none, with Ease, with Paines, (v) few can Him
Meeting with (x) many Rubbes, Falls, Bruises, ere
They climbe upon Him, and a building reare.
O then let all who thinke this Rocke to mount
Of Paines, Sweat, Fals, Rubs, crosses, make (y) account.*

C

And

(k) Judg. 6. 20.
21. c. 13. 19.
20.
(l) Psal. 51. 17.
Heb. 13. 15. 1
Pet. 2. 5. Phil.
2. 17. c. 4. 8. Pl.
107. 22. Rom.
12. 1.
(m) Heb. 13. 15.
Col. 3. 17. Joh.
13. 13. 14. c. 16.
24. 26.
(n) Rev. 5. 8. c.
8. 34.
(o) Judg. 6. 26.
c. 13. 19. 20.
(p) Heb. 13. 10
Rev. 16. 9. c. 8.
3. c. 9. 13.
(q) Mat. 7. 26.
27. Luk. 6. 47.
(r) Heb. 7. 12.
13. 14. 10. 28. c.
8. & 9. & 10. c.
13. 10. 13. 1 Cor.
9. 13. 14. c. 10.
16. 10. 22. c. 11.
24. 10. 37. Col.
2. 10. 10. 22.
(s) Amos. 6. 12.
1 Sam. 14. 4. 13
Jer. 4. 29.
(t) Mat. 25. 26.
Rom. 12. 11.
Heb. 6. 12. Pro.
21. 25.
(v) Mat. 7. 13.
14. Luk. 13. 24.
(x) Joh. 16. 33.
Act. 14. 22. 1
Thes. 3. 4.
(y) Luk. 14. 28.
10. 34.
(z) Deut. 6. 5.
Luk. 13. 24.

(?) Deut. 6. 5.
Luk. 13. 24.

(a) Mar. 24.
42. c. 26. 41.
Mar. 13. 37.
Luk. 21. 36.

(b) Rom. 13.
14. Luk. 22. 46.

1 Thes. 5. 6. 7.
Eph. 5. 14.

(c) 2 Thes. 5.
17. Eph. 6. 18.

Rom. 12. 12.
A. 6. 4. Luk.

21. 36.
(d) Ps. 40. 2. Ps.

61. 2.
(e) Mar. 4. 13.

15. 18. c. 8. 24.
26. 27. c. 13. 1.

c. 14. 24. 25. 26.
c. 15. 29. Mar. 2.

13. c. 3. 7. c. 4. 1.
c. 5. 1. 21. c. 7.

3. Luk. 6. 17.
c. 21. 15. Joh. 6.

1. 16. 18. c. 21.
1.

(f) Mar. 8. 27.
Mar. 4. 41. Luk.

8. 25. Mar. 14.
33.

(g) Ma. 14. 25.
26. Mar. 6. 48.

49. Joh. 6. 19.

(b) Judg. 15. 8.
c. 20. 45. 1 Sam.

13. 6. c. 24. 2.
c. 23. 25. 26.

Isa. 2. 10. 19. 21.
c. 7. 19. Jer. 4.

29.

And then addresse themselves *with* (?) *all their might*
Unto this worke, which will their paines requite.

19.

Rocks are too Hard, on which to sleepe secure :
And they must (a) *watch*, not sleepe whom Christ keepes
sure.

Those who intend on this Rocke safe to lye,
Must (b) *Shake off sleepe*, with all security :
Watching and (c) *praying* alwayes night and day,
Lest world, flesh, Devill them surprize and slay.

20.

Rocks in, or neere the Seas, and waters are;
And doe their heads, most part (d) *above them* beare:
So Christ, our Rocke, on earth did oft reside
Neare to the Sea; yea, on it, walke and ride :
Lifting his Head above the proudest Seas,
And *calming* all their raging waves with ease :
To shew that He was (e) *Supreme Lord* of all
The world, when Seas and floods before Him fall;
Yea, prove a footstool for his feete to tread,
And (f) *walke upon* in safety, without dread.
All other Rockes in waters sincke, Christ Sailes,
Swimmes, walkes upon, and over them prevails.

21.

Most, ragged Rockes contemne, neglect, forsake,
Untill some (h) *Dangers* force them to betake
Themselves unto them for securitie,
And then they prayse, and highly magnifie

Those

Those Rockes they he'd before in such disgrace,
As the most strong, sweete, best, and safest place.
So, most this *Rocke* *Christ* quite (i) neglect, despise,
Desert, abandon till (k) *extremities*
Enforce them to Him, to protect and free.

Them from the Evills which they feare and flee.

And then no place so sweete, safe, delicate
As this our *Rocke* before left desolate.

But yet as those who unto *Rockes* doe flye,
Not out of love, but meere necessity,

(l) *For sake them quite, when as their Dangers end;*

So, such whom *Feares*, or *Perills* force, and send

(Not sincere love) to *Christ* our *Rocke*, (i) *away*

Depart from Him, and will no longer stay,

When as their Dangers, Troubles, Feares are gone,

And most unkindly leave Him all alone.

Hence may all *Popelings* *Learne*, that *Multitude*,

Christs, or his *Churches* truth doth (m) ill conclude.

22.

Rockes humble are, and never upwards tend,
Mount, swell, but (n) *downe their Heads and Motions*
bend.

So *Christ* our *Rocke*, did (o) *humble and abase*

Himselfe, but never sought high state or Place;

Moving from Heaven downe to Earth below,

To quench all Pride, and make men humble grow.

Who then dares swell with *Pride*, or *Haughtinesse*

When *Christ*, *Himselfe* did thus so low depreſſe;

Though (p) *King of Kings, and Lord of Lords, most*
High,

Nay second Person in the Deity?

(i) Isa. 53. 3.
Psal. 118. 22.
Act. 4. 11. Mar.
9. 12. Joh. 1. 10
11.

(k) Mat. 11. 28.
29. 2 Chron.
33. 12. Hof. 5.
15. Psa. 78. 34.
35. 36. Isa. 55.
1. 2. Zeph. 3.

12. 1 Tim. 5. 5.
(l) Psal. 78. 34.
35. 36. 37. Jer.
3. 10. Exod. 8.
& 9. & 10. Judg
2. 17. 18. 19. c.
3. 10. to 16. c.
4. 1. to 6. c. 6.
1. to 11.

(m) Mat. 7. 12.
13. 14. c. 20.
16. c. 22. 24.
Luk. 13. 23.
24. 1 Pet. 20.
21. Rev. 3. 4.
1 King. 22. 6.
to 29.

(n) Exod. 15.
5. Nah. 1. 6.

(o) Mat. 11. 29
Phil. 2. 5. 6. 7.
8. Joh. 6. 15.
16. Eph. 4. 9.
Heb. 2. 7. 9.
Zech. 9. 9.

(p) Phil. 2. 5. 6.
7. 8. 1. Tim. 6.
15. Rev. 17. 14.
c. 19. 6. Deut.
10. 17.

23.

(q) Num. 23.9.
Iob. 39. 28. 29.

High Rocks a pleasant (q) Prospect yeeld, whence Men
Sea, Land, nay Heaven may the better Ken.

And with delight see farther, and farre more
Than they on lower ground beheld before.

Thus men high mounted on our Rock, Christ, view
From thence, with most delight, such (r) pleasant,

(r) 2 Cor. 5. 16.

17. 18. 1 Cor.

2. 7. to 16. Ad.

26. 18. 2 Cor.

9. 18. Col. 3. 1.

2. 3. Phil. 3. 7.

8. 9. 20. Eph. 3.

8. 9. 20. Eph.

3. 8. 9. 10.

(s) Eccles. 1. 2.

14. 1. Ioh. 2.

15. 16. 17. Phil.

3. 7. 8. 9. Prov.

23. 4. 5.

new

And glorious Sights of God, and things above

As rap their soules, and make them sicke of Love.

Thence they behold all Earthly things below

With other Eyes, and both discerne and know

Them to be vile, base (s) Drosse, meere vanity;

And very small when view'd thus from on high.

24.

(t) Pro. 30. 19.

When (t) Serpents upon Rocks doe creepe or glide

They leave no tract, way, steps, that can be spide.

When that old Serpent Satan crept upon

Our Rocke Christ, with his strong Temptation,

He (v) nought prevailed, and no print, step, trace,

Of him or his Assaults on Him tooke place.

(v) Mat. 4. 1.

to 10. Lu. 4. 1.

to 10. Ioh. 14.

30. Heb. 4. 15.

25.

When Christ our Rocke for forty dayes and nights

Had fasted, then the Devill Him incites

To (x) turne stones into Bread, Himselfe to feede;

Which He denide, though then he bread did neede:

Yet of his tender Mercy to Mankinde,

And their poore soules, which are with hunger
pinde,

(x) Mat. 4. 2. 3.

4. Luk. 4. 2. 3.

4.

He

He dayly turnes a *Rocke* (*Himselfe*) to (1) *Bread*
Of life, wherewith their hungry *Soules* are fed.
Yea, rather than his chosen, *Bread* shall neede,
The *Rockes* and *Stones* their *Soules* shall fat and
feede,

Nay feast with those *sweete wafers*, which their
Minde,

By (2) *Meditations* doth within them finde.

Let then our *Hearts* be right, we neede not feare

A (3) want of *Bread*, *Food*, them to feede, feast, cheare,

Since every *Rocke* and *Ston's* a *Magazine*

To feede, store, feast them still with *Bread Divine*.

26.

When *God himselfe* of his abundant *Grace*
Shew'd forth his glorious *Presence*, and blest *Face*
To *Moses* and *Elias*; he them plac'd

In (b) *Clifts* or *Caves* of *Rockes*, and there them grac'd

With this grand *Honour*, *Him* to view. When we

Gods sweetest (c) *Face* and *Presence* long to see,

Our *Soules* to ravish; we must stand, and hide

Within the *Clifts* of our *Rock*, *Christs* peirc'd side

(Which these *Rockes* doe but (d) figure,) the sole place

Wherein we may with *Comfort* view *Gods face*.

O let our *Soules* in these *Clifts* dwell and stay,

Where *God his* (e) *Face* and *presence* doth display,

In such *sweete manner*, and such *lively sort*,

As will our *Soules* with *Love* and *Joy* transport.

27.

Rough ragged *Rockes* and *Stones*, cause *Men* to (f) fall
And stumble on them; yea, oft times withall,

Themselves to bruise, maime, breake, and hurt so sore,

That they expire therewith, and rise no more;

C 3

Thus

(1) Joh. 6. 32.
10 64.

(2) Psal. 77. 12.
Pl. 143. 5.

(3) Psal. 34. 9.
10. Psal. 37. 25.
1 King. 17. 6:7:
13: 12- 13:

(b) Exod. 33.
21. 22. 23. 1
King. 19. 9. to
16.

(c) Mar. 3. 17.
Joh. 1. 18. c. 6.
46. c. 14. 7. 9.

(d) 1 Cor. 10.
4.

(e) Joh. 14. 7.
9. 2 Cor. 5. 19.
20.

(f) Isa. 8. 14. 15
Luk. 2. 34. Ro.
9. 33. 1 Pet. 2.
8. 2 Chron. 25
12. Zech. 12. 3
Psal. 141. 6.

(g) Isa. 8. 14.
15. Luk. 2. 34.
Rom. 9. 33. 1
Pet. 2. 8.

() Luk. 2. 34.
Mat. 21. 44.

Thus Christ becomes to many a wicked one

*A (g) Rocke offensive, and a stumbling stone
Who on Him stumble, slip, and headlong fall,
And dash themselves in pieces therewithall.*

O then beware how we against Him hit
Spurne, stumble, who to () shivers will in split.

28.

(h) Deut. 32.
13. Job. 29. 6.

(i) Ezech. 11.
19. c. 36. 26.

(k) Mar. 11. 28
Psal. 41. 4. Mal.
4. 2. Rev. 22. 2.

Some (h) Rockes of flint yeeld softest oyle, to swage,
And supple hardest swellings, when they rage.
Heale wounds, and Ulcers; supplest Oyles of Grace,
Which (i) soften hard Hearts in a little space;
(k) Asswage our Paine, our Aches, wounds, sores cure,
Procede from Christ, a Rocke most firme and sure.
Lord give us store of this soft Oyle, that we
Our Hearts made soft, our wounds quite heal'd
may see.

29.

(l) Isa. 2. 2.

(m) Ephes. 3. 8.
10. 19. 20. 1
Cor. 2. 9. Col.
2. 3. 9. c. 1. 19.

(n) Eph. 3. 18.
19. Psal. 62. 2.
6. 7. Psal. 73.
25.

The Mines and Treasures which in Rockes hid lye,
(l) Exceede Mans search and full discovery.
The Sacred hidden Treasures which doe dwell
In Christ our Rocke, are so (m) unsearchable;
Vast, boundlesse, endlesse, that they farre exceede
Saints largest thoughts and in them wonder breede.
O let us still contemplate more and more (store.
The (n) height, depth, length, breadth, of this searchlesse
To fill our Soules with sweetest joyes, and make
Them for the Love of these, all else forsake.

30.

(o) Job 6. 12.
Jer. 23. 29.

Rockes are most Patient and doe not (o) complaine
Cry, stir, though Tempests, Seas, Winds, Axes, Rain,
Nay Sledges beat upon them, and them bruise,
Break, hew, cleave, pierce, cut, lance, & much misuse.

So

So *Christ* our *Rocke*, endured (p) *patiently*,
His Crosse, *wrongs*, *suffrings*, *Death* without all cry,
Complainte, *resistance*; like a *Sheepe* before
Her shearer, which doth never *bleate*, *stir*, *roare*.
 O let all *Christians* now at last from (q) *hence*
Learne to beare *crosses* with like *Patience*.

31.

The (r) *Floods*, *windes*, *stormes* against the *Rockes* oft
beate;

They still exposed are to *Cold*, or *Heate* :
 Sometimes the *Seas* surround & drown them quite
 And oft the *yce* and *snow* them hide from sight:
 So *Christ* on earth (s) *assaulted* was with *windes*;
Floodes, *Tempests*, *Heate*, *Cold*, *Crosses* of all *Kindes*,
 Which for a time did hide, *immerge*, at last,
 Quite over-whelme Him, till the *Storme* was past.
 What *Christian* then can *thinke* himsele (t) *secure*
 From *Stormes*, *Winds*, *Floods*, *sith* *Christ* did them
endure?

32.

When *Christ* gave up the *Ghost*, the (v) *Rockes* did rent,
 The *Death* of this cheefe *Rocke* for to lament:
 Yea, to beare witnesse of his *Deity*,
 Who though he dy'd, made (x) *Rockes* in pieces flye.
 That *Heart* is harder, worse than *Rock* or *Stone*,
 Which *Christs* *Death* cannot rent, nor cause to
moane.

Yea every (y) *Rockie* *Heart* must melt, rent, fall
 In pieces, when *Christ* shall it *shake*, *smite*, call
 By his *Almighty* *Hand*, or *voyce*; which make
 The hardest (z) *Rockes* and *Hearts* to melt, split, shake.

Lord

(p) Isa. 53. 7.
 Mat 25. 63. c.
 27. 12. Act. 8.
 32. 2 Pet. 2.
 23. Heb. 12. 2.
 Rev. 19.
 (q) 1 Pet. 2. 19.
 to 25. Rev. 12.
 12. Rom. 13.
 10. Jam. 1. 3. 4.
 (r) Mat. 7. 25.
 Luk. 6. 47. 48.
 (s) 1 Pet. 2.
 22. 23. Heb. 2.
 9. 10. 18. c. 4.
 15. c. 12. 2.
 Matth. 4. 2. to
 10. c. 27. and
 28. Mar 15. &
 16. Luk. 23. &
 24. Act. 2. 23. to
 37. c. 3. 13. to
 10. 22. c. 4. 26.
 27. 28.
 (t) Joh. 15. 20.
 Mar. 10. 22. 23.
 24. 25.

(v) Mar. 27. 51
 (x) 1 King. 19
 11. Nah. 1. 6.
 (y) Ezech. 22.
 14. c. 36. 26.
 c. 11. 19. Luk.
 24. 32. Isa. 13.
 7. Ezech. 21.
 7. Jer. 23. 29.
 (z) 1 King. 19.
 11. Josh. 2. 11.
 Amos. 9. 13.
 Nah. 1. 5. 6.

Lord let the Thoughts of thy Death quite relent
Our Rockie Hearts, and move them to repent.

33.

(a) Job. 6. 12.
c. 14. 24.

(b) Aft. 2. 24.
31. c. 13. 34.
35. 36. 37. Pfal.
16. 10.

(c) 1 Cor. 15.
42. 43. 52. 53.
54. 55. 56. Phi.
3. 21.

(d) Rom. 6. 9.
10. 1 Cor. 15.
42. 43. 52. to
57.

(e) Joh. 13. 2.
Phil. 3. 21.
Mar. 13. 43.
Dan. 12. 3.

Rockes (a) seldome rot, corrupt, or putrifie:

(b) Christ rotted not, whilst he in Grave did lye;
That so he might our rotten Corps thence (c) raise
Free from corruption, Him for aye to prayse.

O feare not then, though we returne to dust,
Christ at the last (d) will scour off all our Rust,
Drosse, and Corruption; and our Corps restore
To such a State, that it shall dye no more;

But live in endlesse Glory, and excell
The (e) shining Rayes, which in Starres, Moone, Sunne,
dwell.

54.

Rockes though they drowned be, appeare againe,
And fixed in their Places still remaine:

So Christ, though Dead, and layd in Grave, arose
Again the (f) third day, yea to Heav'n up goes,
Above the reach of Floodes; where he on high
Hath fixt his Throne for all (g) Eternity.

Here shall this ever-living raised Rocke
For ever (h) reigne amidst his chosen Flocke.

35.

(i) Mar. 15. 46.
47. Mar. 27.
60. Luk. 23.
53.

(k) Gen. 3. 19.
Eccles. 3. 10.
(i) Isa. 53. 3.
14 c. 4. 11.

Our Rocke Christ being dead entomb'd lay
Within a (l) Rocke; where He grim death did slay.
We, Dust and Earth, when dead, to (k) them returne:
But our dead Rocke, a Rocke had for his Urne,
Which Him receiv'd, and harbor'd even when,
He Slaine, and quite (i) rejected was by Men.

O

O Rockes of Flesh, and Bowels, which first^(m) rent
Themselves, His bloody Passion to Lament!

And then Him in their Bosomes lodge, and plac'd,
When men Him slew, forsook, and most disgrac'd!

O men *(more⁽ⁿ⁾ hard than any Rocke, Flint, Stone,*
Who never, pittie, feele, regard, bemoane
Christs cruell Death and Passion; nor receive
Him, when the Rocks rent, and Him House-roome
give!

O let us learne from hence, how hard, unkinde,
Ingrate we are to Him, who still shall *(o)* finde
More pittie, harbor, love, from Rockes than we,
Untill our Hearts by Grace relented be.

And let this Thought our Hearts of Rocke now
thaw,

And Floods of bitter Teares out from them draw.

36.

In fine; when we consider that *(p)* Christ lay
Intomb'd in a Rocke; yet the third day

Rose up from thence: it makes each Hole and Cave
We see in Rockes, no other but a Grave:

And points us out the *(q)* Place where we must lye
Inter'd, ere long, and fits us still to *(r)* dye;

Which done, it then revives our soules againe

With this sweet Thought, that we *(s)* shall not remaine
In Grave for ever; since our Saviour rose

From thence againe, to rayse us, and all those
Who are his Members, from the Dust, to *(t)* raigne

In endlesse Blisse, where he doth now remaine.

Let these sweete Speculations ever cheare
Our drooping Soules, and banish all their Feare.

D

Thus

(m) Mat. 27.
51.

(n) Jer. 5. 3.
Ezech. 3. 5.

(o) Joh. 1. 10.
11. Mat. 8. 20.
Luk. 9. 58. Job
24. 7. 8.

(p) Mar. 15. 46.
47. c. 16. 1. 2.
3. Mat. 27. 60.
c. 28. 5. 6. Luk.
23. 53. c. 24. 6.
7. Joh. 19. 41.
42. c. 20. 1.
to 26.

(q) Job. 17. 1.
13. Psal. 88. 3.
5.

(r) 2 Tim. 4. 6.
7. 8. 1 Cor. 15.
31.

(s) Psal. 19. 9.
10. Ad. 2. 32. c.
13. 33. 1 Cor.
15. 1 Thes. 4.
14. to 18.

2 Cor. 4. 14.
Rom. 8. 11.
(t) Rev. 22. 5.

(v) 1 Cor. 10.

4.

(x) 1 Cor. 11.

25, 26, 29. Gal.

3. 1. 1 Cor. 2, 2.

Rom. 1. 19, 20.

(y) Gen. 1. 26.

27. c. 3. 1. c. 9.

6. 1 Cor. 11. 7.

Eph. 4. 24. Col.

3. 10. Heb. 1. 3.

c. 2. 11. 12. 13.

14. 16. 17. Phil.

2. 7. 8. 1 Joh. 3.

2. Joh. 1. 14. 30.

(z) Psal. 62. 2.

6. 7. Psal. 94. 22.

Psal. 18. 2. 31. 1.

Cor. 10. 4.

(a) Lu. 14. 33.

Mat. 10. 28. 29.

Psal. 73. 25.

(b) Rom. 4. 7.

8. 2 Cor. 5. 8.

Thus Barren Rocks unto a plous Minde
 May fruitfull prove, if it (v) *Christ in them finde;*
 When they in Name and Nature thus expresse
 Unto the life, with Fruite and Pleasantesse,
 Farre better than all Pictures which the Blinde,
 Dull Papists make, to bring them to their Minde,
 As if His (x) *Word, Workes, Sacraments* yea, (y) *Man*
The truest, best Idea that we can
 Have of Him) with each Rocke, Stone they espie
 Were not enough to shew him to their eye,
 Without those Idols, which have thrust aside
 These better Pictures, and Christ from them hide.

38.

Blessed Lord Jesus who the (z) *only Rocke,*
And Refuge art of thine Elected Flocke,
 Teach us thus sweetely to behold, and view
 Thee in each Rocke we see; for to renew,
 Melt, change, delight, rejoyce our Hearts, & make
 Them out of love to Thee, all else (a) *for sake :*
 Still (b) *living, cleaving, dying unto Thee*
The onely Rocke, where they full safe shall be.

Medi.



Meditations of the second Kinde,
comparing *Rockes* and *Sinnes* to-
gether.

A Gaine, Me thinks, the *Rockes* doe typifie,
the nature of those *Sinnes* which in us lye.

I.

For first, all *Rockes* exceeding (c) *Heavie* are,
To those who them upon their shoulders beare :
Yet Light, not pondrous to their proper place :
So, to all Hearts renu'd with saving Grace
All *sinnes* more (d) *heavie* than *Rockes* are, and seeme;
Though stony hearts them light and easie deeme.

2.

Rockes presse and bruise Them sore on whom they lye,
And for meere anguish make them Roare and Cry.
Sinnes doe so too; when God doth once awake
Mens soules, their Pressure makes them (f) *roare* and
quake.

O then beware of *Sinnes*, which (g) *bruise*, *oppresse*
Our soules, and worke nought else but their distresse.

(c) Pro. 27.3.
Zech. 12.3. Isa.
32. 2.

(d) Ps. 38. 2. 3.
Job. 6. 3. 4. Mat.
11. 28.

(e) Zech. 12. 3.
Dan. 2. 34. 35.
Prov. 27. 3. 21.
Chron. 24. 18.
Ps. 137. 9. Eccl.
10. 9. Josh. 10.
11.

(f) Psal. 38. 2.
10. 11. Ps. 32. 3.
Ps. 12. 1. Job. 3.
24. Ps. 88. 1. 2. 3.

(g) Mat. 11. 28.
Psal. 38. 2. 3.
Sam. 24. 14.

(b) Exod. 15.
 5. Neh. 7. 11.
 Jer. 51. 63. 64.
 (i) Psal. 9. 17.
 Psal. 55. 15.
 Pro. 5. 5. 2 Pet.
 2. 14. Isa. 24. 24.
 (k) Heb. 12. 1.
 Amos 2. 13.
 Rev. 18. 21.
 (l) Exod. 15.
 16. 1 Sam. 25.
 35.
 (m) Heb. 3. 13.
 Ezech. 3. 7.
 Ephes. 2. 1. 2. c.
 4. 18. 19.
 (n) 2 Chro. 25.
 12. Isa. 8. 14.
 15. Psal. 141. 6.
 Zech. 12. 3.
 (o) Isa. 8. 15.
 Jer. 18. 15. Isa.
 24. 20. Jer. 8. 4
 12. c. 25. 27. c.
 30. 32.
 (p) Isa. 2. 21.
 (q) Isa. 64. 6.
 Ezech. 16. 3. 10
 40. Pro. 13. 5.
 Gen. 49. 4.
 (r) Ezech. 21.
 25. c. 22. 27.
 (s) Joh. 6. 70.
 71. c. 8. 44. Act.
 20. 29. 2 Pet. 2.
 22. Rev. 22. 15.
 (t) Exod. 15.
 16. Job 18. 4. c.
 28. 9.
 (v) Jer. 13. 23.
 Rom. 7. 18. 10
 25. Zeph. 12.
 Jude 10. 11.
 13. 13.

Rocks sinke, and bend still (b) downe wards: Sins doe so,
 Tending to (i) Hell the Place to which they goe:
 Each day they sinke men lower than they were,
 Till by degrees they them to Hell downe-bear.
 Oh then betimes shake off these (k) weights, which presse
 And sinke our Soules to Hell, without redresse.

4.

Rocks (l) cold, hard, dead and senselesse are; (m) Sins make
 All such, within whose Hearts they Lodgings take:
 Beware then how such Guests we entertaine,
 By which our Soules are deaded, hurt and Slaine.

5.

Rocks make men oft to stumble, slip, and fall;
 And break their Bones, Limbs, Neckes, oft times withall:
 Sinnes (o) doe the like. If then we would be free
 From Slips and Break-neck-falls, we must them flee.

6.

Rocks are (p) deformed, horrid, barren, vile;
 And so are (q) sinnes, with all whom they defile.
 These make Men ugly, filthy, Steril, base,
 And all their Glory, Beauty quite deface;
 Yea, change them into (r) Monsters, wolves, dogs, swine;
 Nay (s) Fiends incarnate. O then Sinnes decline!

7.

Where (t) Rocks once fixe their Stations, they remaine;
 And none but God can move them thence againe:
 So Sins once settled in Mens Hearts, there (v) stand
 Fast centred, till Gods owne Almighty hand

Expell

*Expell them thence. O then let no Sinnes lye
Upon our Soules, but out them presently,
Lest they should (*) settle; for if once they rest
Within them, they are hardly dispossess.*

8.

*Rockes are (2) exceeding hard to batter, breake,
Mine, pierce, demolish. So let all Men speake,
And they must say, that (C) all Sinnes are so too,
We ruine, breake them still with much adoe.
He who doth thinke his Sinnes with ease to quell,
Shall never tame, nor from him them expell.*

9.

*Rockes make their Dwellers (a) fearelesse, and secure
Of Foes or Perils, and to thinke all sure :
Sinnes (b) doe the like to those that in them dwell,
Who feare no dangers till they sinke to hell.
O then beware lest Sinnes make us secure.
No State's so ill, as that which seemes most sure !*

10.

*All Rockes are (c) blusblasse, shamelesse, impudent;
Sinnes are so too, nought can then daunt, relent.
And by degrees Mens Hearts, Browes they so (d) Steele
That they no Sinne, Blush, shame, disgrace can feele.
Take heede then lest Sinne, first, us shamelesse make,
Then Senselesse, Gracelesse, fit for Hells dread Lake.*

11.

*Rocks, stones (e) good grounds oft spoyle, and quite deface:
So (f) sinnes good men deprave, marre shame, disgrace.*

D 3

Rockes

(x) Heb. 3. 12.
13. Eph. 1. 1. 2.
3. c. 4. 18. 19.
Rom. 1. 23. 10
29.
(y) Jer. 5. 3.
Mat. 7. 25. 26.
Job 41. 24.
(z) Jer. 13. 23.
Ephes. 1. 19.
20. 1 Cor. 9.
27. Rom. 7. 18.
10 25. Heb. 12.
1.

(a) Obad. 3. 4.
Jer. 21. 13. c.
49. 16.
(b) Job 12. 6.
Isa. 28. 15. 18.
Deut. 29. 19. 20
Judg. 18. 7. 10.
27. Ezech. 28.
2. 10 12.

(c) Jer. 5. 3.
(d) Jer. 3. 3. c.
6. 15. c. 8. 12.
Ezech. 2. 4. c.
3. 7. Heb. 3. 13.

(e) 2 King. 3.
19. 25.
(f) Ezech. 18.
24. 26.

12.

(g) Ha. 5. 2.
2 King. 53. 19.
25. Mat. 13. 5.
Mar. 4. 5. 6. Lu.
8. 6. 7.

(h) 1 Pet. 2. 1.
2. Jam. 4. 1. to
12.

(i) Ezech. 24.
7. 8. Rev. 6. 15.
16. Numb. 23.

9.

(k) 2 Sam. 12.
10. 11. 12. 14.
Ezech. 16. 36.
37. 38. Isa. 3. 9.

(l) Ezech. 24.
7. 8.

(m) 1 King. 13.
8. 14. & 16.

(n) 2 Sam. 12
1. 12. Pla. 90. 8.
Ecclef. 12. 14.
Mar. 4. 22.

(o) 1 Sam. 24.
2. Job. 39. 1.

(p) Mar. 25. 32.
33.

(q) Eph. 2. 1. 2.
3. c. 4. 19. Rom.
1. 27. to 32. 1

Joh. 5. 19. 2.
Pet. 2. 13. to
22.

(r) 1 Pet. 2. 11.
Afl. 5. 39. c. 23.
9.

(s) Jer. 39. 1. 2.
3. Ezech. 29. 18.

*Rokes, Stones in fertile Soiles them (g) barren make,
And nought will spring, or grow there, till men take
Them thence : So Rokes and Stones of Sinne decay,
And make Men (h) fruitlesse till remov'd away.
No fruites of Grace will ever grow, or sprout
Up in them, till these Stones be digged out.*

13.

*Great Rokes (i) apparent are to each Mans eye,
And all both farre and neare may them espie.
Great Sinnes in all, in (k) Great men specially,
Themselves to all both farre and neare descry,
Whence (l) Scripture saith, they are on Rokes Tops set,
And doe in (m) others worlds of Sinnes beget.
Let all, but Great ones chiefly, all Sinnes flye;
Which though kept close, will yet (n) themselves
descry.*

14.

*Wilde (o) Goates in Rokes feede, live, and much delight:
So, wicked Men, stil'd (p) Goates both day and night
In (q) sinnes and lusts doe wallow, live and joy;
Though they their soules at last will quite destroy.
O Madnesse! thus in Sinnes to take delight,
Which against God, Soule, Body, alwayes (r) fight.*

15.

*The Steepe high Rokes, and Forts which on them stand
Are never (s) scal'd, or won but by strong hand;*

Much

*Much Faimes, Long Siege, or Famine, which doe pine,
Or starve their Men, and cause them to resigne.
The steepe, high, craggie Rockes and Forts of sin
Within us, none can ever (1) Scale, force, win,
But by strong hand; much cost, paines, sweate, strife, care,
Long Siege, and Fast, by which they starved are,
And forc'd at last for very want to yeeld,
Where else they would have made us leave the field.
Its then no easie thing to conquer Sinne:
They must bestir them who its Forts would winne.*

(1) 1 Cor. 9.
27. Rom. 7. 18.
to 25. Mat. 17.
21. Luk. 2. 37.
1 Cor. 7. 5.
2 Cor. 6. 5. c.
11. 27.

16.

*Rockes, (v) wrecks, sinke, breake Ships, Boates: So Sins
oft (x) split
And drowne those Soules which on them dash or hit;
Not in Sea-waters, but in Lakes of fire,
Where they shall ever feele Gods scorching Ire.*

(v) Act. 27. 29.
(x) 1 Tim. 6. 9.
Rev. 21. 18.

17.

*Instruct us then, O Christ, our Rocke; to shun
All Sinnes as Rockes, and not on them to run,
For feare of ruine, and still give us Grace
To flye these Rockes of Sinne in every place;
With greater care than (y) Sea-men doe avoyde
Those noted Rockes, which thousands have destroyd;
Not once presuming to approach or hit
Against such Rockes, as others Soules have split.
And since sinke Rockes of (z) secret Sinnes that lye
Hid in our Hearts, and (a) worldly jollity,
Mirth, Pastimes, Pleasures, (where we least suspect,
Or feare a danger) most soules still have wreckt;
Teach us these Rocks to see, and then to flye
With chiefest care, and them not to come nigh.*

(y) Act. 27. 29.
(z) Psa. 19. 12.
Job 34. 32.
(a) Jam. 5. 1. 5.
Isa. 22. 12. 13.
14. c. 5. 12. 13.
14. c. 47. 7. 8. 9.
Zeph. 2. 15.
Job. 21. 10. 12.
13. Amos. 6. 3.
to 8. c. 8. 10.

Yea

Yea, sith no Sea so fraught with Rockes can be,
 As this whereon our Soules sayle towards Thee:
 O Shield us from these Rocks by thy great Power,
 Which else will Split and Sinke us every houre:
 That so we may at last arive secure
 In Heaven's blest Port, where Joyes for aye endure.



Meditations of the third Sort, sui-
 ting Rockes, and Gods Elect to-
 gether.

Besides, these Rockes present before our Eyes
 The State of Gods Elect, in lively wise.

I.

(b) Job 18:4.
 Mat. 7. 25. 26.
 (c) Rom. 8. 35.
 36. 37. 38. 39.

(d) Joh. 6. 66.
 67. 68. 2 Pet.
 1. 10. 11.

(e) Mat. 7. 25.
 26.
 (f) Psal. 34. 13.
 Act. 23. 22. Psa.
 73. 14.

*Rockes fixed are, not tossed to and fro,
 With every Winde, Storme, Tempest: Even so
 Gods Chosen Sheepe with (c) firme and stable Hearts
 Adhere to Him in all their Troubles, Smarts:
 No Stormes, Windes, Crosses, Changes can remove
 Them from his Word, Sonne, Spirit, Truth or Love:
 When (d) Troopes of others shrink, and fall away,
 They cleave to him as to their onely Stay.*

2.

*Rockes many (e) Winds, Stormes, Tempests undergoe:
 And doe not all the (f) Saints, whiles here, doe so?*

Rocks

3.

Rockes meekely beare and suffer Stormes that fall,
And never fret, rage, or repine at all:
Gods (g) Saints without all murmur, fret, or cry
Their Crosses, Losses beare most quietly;
Submitting unto God, whose Providence
All bitter Portions doth to them dispense.

(g) Psal. 39. 2.
9. 1 Sam. 3. 8.
2 Sam. 15. 25.
26. 27. c. 18. 4.
(10 14.)

4.

All men on (b) Rockes may safely build and rest:
And of all trusty friends, the Saints are best.
On (i) whom we may all times with trust relye,
And to them in all Dangers safely flye.

(b) Mat. 7. 25.
26.
(i) 3 Ioh. 5. 6.
Prov. 17. 17. c.
18. 24. Joh. 15.
13.

5.

Rockes (k) bare and ragged are: The Saints oft
(i) Poore,
In outward State; but seldome begge at doore.

(k) Isa. 2. 21.
Ezech. 26. 4.
(i) Psa. 37. 26.
Jam. 2. 5. Cor.
4. 1 I. 12. c. 16. 1.
2. 2 Cor. 6. 10.
c. 8. 2. 4. Rom.
15. 26.

6.

Yet though Rockes Outsides be but base and rude,
They richest Mines within their wombes include:
So though Saints Outsides be but ragged, base,
Within them (m) hidden lye gold-Mines of Grace.

(m) Jam. 2. 5.
Psal. 45. 13.
Ephes. 3. 19.
Phil. 1. 11.
Col. 1. 9. 10.
11. Heb. 11. 37.
38.

7.

Stones digged out of Rockes and hewed square
The (n) fairest Temples, Buildings make that are.

(n) 1 King. 5.
17. 18. c. 6. 7. 8.
c. 7. 3. 10. 11.
2 Chron. 2. 8.
3. 2 King. 12.
12. Ezech. 40.
42.

E

So

So Gods Elect, *though vile whiles that they lye*
In Natures Quarries in deformitie;
 Yet hew'de out thence, squar'd, polisht by Gods
 Grace,

And layd in order in their proper Place,
 Become (o) rich Temples wherein God doth dwell,
 And doe all other structures farre excell,
 In worth, and glory: Lord thus square, and lay
 Us in these Sacred walls, which last for aye.

(o) Psal. 14, 4.
 12. Isa. 11. 11.
 12. 1 Cor. 3.
 16. 17. 2 Cor.
 6. 16. Ephes.
 2. 21.

8.

Rocks for the most part lowly are and meeke:
 The (p) Saints are so, and no high places seeke;
 In this vaine world; where they dejected lye
 Till God advance them to the Starrie skie.

(p) Psal. 131. 1.
 23. Col. 3. 1.
 2. 3. Heb. 11.
 13. 14. 15. 16.
 24. 25. 26. 35.
 36. 37. 38. 2
 Cor. 4. 9. to
 13.

9.

Rocks Kingdomes, Islands guard and fortifie
 Gainst raging Seas, Floods, Stormes, and Enemie:
 (q) Saints holy Lives, and frequent Prayers ar
 States surest Guards; Forts, both in Peace and war;
 These Shield-off Judgements, Foes, Plagues, yea Gods Ire,
 Which else would wast, and scorch them worse
 than Fire.

(q) Exod. 32.
 11. to 15. Jam.
 5. 16. 17. 18.
 2 King. 2. 12. c.
 6. 9. to 24. c. 8.
 9. c. 20. 6. Gen.
 28. 29. to 25.
 Acl. 27. 24. 2
 King. 13. 14.
 29.

10.

Rocks from their Sides send forth (r) Springs sweete
 and pure,
 Mens Thirst to quench, their wounds and sores to cure:
 And who but Christ and Saints can (s) Comfort bring
 To Sinne-sicke Soules, and those who feeble the Sting
 Gripes, Torments, Flames of Hell and Conscience?
 Or binde up broken hearts, and chase from thence

(r) Numb. 20.
 10. 11. 12.
 Deut. 8. 15.
 Psal. 105. 41.
 (s) Isa. 61. 1.
 c. 47. 3. 2. 2
 Cor. 1. 4. 5.

All

All feares and horrid Terrors? Which an Hell
On Earth oft make in those wherein they dwell?
Hence all such wounded Soules doe ever fly
To (1) these for Comfort in extremity:
Since no ungodly wretch can cheare, or ease
A Sinne-ficke Soule, nor aking Heart appease.

(1) 2 Cor. 1.4.
5.6. Act. 9.10.
10.20.

11.

Rokes most despised and neglected are,
As worthlesse Creatures: Thus Gods Saints oft fare
(v) Contem'd, abhor'd of Most, as vile and base,
Though of Mankinde the onely Pearles, Starres, Grace.

(v) 1 Cor. 4. 9.
10.13. Heb. 11.
36.37.38. Mal.
3.14. 10.18.

12.

Rokes hurt no Shippes, Boates, Men, but such as
(x) hit
Themselves against them; and so breake or split:
So Gods Elect doe never hurt, breake, quash
Any, but those who (y) wilfully rune, dash,
Bruise, breake themselves against them; who must check
And blame themselves, not them, for this their
wreck.

(x) Act. 27.29.

(y) 1 King. 13.
4.6. Act. 9.4.5.

13.

God first ingrav'd his Sacred Lawes upon
A Marble Roke (z) a Table made of Stone;
Not brittle Glasse, soft Paper; that they might
Out last all time: God, still, his Lawes doth write
On hardest Rokes; Saints stable (a) Hearts, whereby
They Time survive, and gaine eternity.
The two first Stony Tables whereupon
God stamp't his Lawes, broke, lost were long ago:
These harder Tables of Saints Hearts remaine,
And in them Gods blest Lawes for aye retaine.

(z) Exod. 24.
12.c.31. 18.c.
34.29. Deut. 4.
13.c.5. 32.c.9.
10.11. 15. 17.
(a) Jer. 31.33.
2 Cor. 5.3.

(b) Ezech. 11.
19.c.36. 26.

Lord, I my heart a (b) *Rocke have made* : O carve
Therein thy Lawes, from which it may not swarve.
And since it shall out-dure the firmeſt Rocke,
O, this rich treaſure ever in it locke!
Yea, make each Saints Stone-Heart the Treafury
Of thy ſweete Lawes, for all eterniry.

14.

(c) Luk. 13. 23.
24. Iſa. 17. 6.
(d) 1 Pet. 1. 1.
2. Heb. 11. 36.
37.
(e) Pſal. 38. 20.

Rockes in moſt places thinly ſcatred are;
Saints in all places are moſt (c) *thinne and rare*.
(d) *Diſperſed here and there, where hid they lye*
In ſecret Corners in obſcurity ;
Driven from Country, Lands, Houſe, Home, by thoſe
Who for their (e) Goodneſſe onely are their Foes.

15.

(f) Iſa. 33. 12.

Rockes burnt to (f) *Lime*, doe faſten, joyne, ſement
Stones in all Buildings, and them free from rent :
Yea, laid on barren Grounds where nought would
ſpring,

(g) Eph. 4. 3.
to 17. Rom. 15
5. 6. 7. c. 16. 17.
18. 1 Cor. 1. 10.
11. 12. 13. c. 12
4. to 31. Phil. 1.
27. 28. Jud. 3. 4.
Rev. 2. 14.
(b) Aſa. 26. 17.
18. Rom. 1. 13.
c. 15. 18. 19. 20.
Col. 1. 6.
(i) Zech. 9. 16.
2 Sam. 12. 30.

They make them fertile, and great Crops to bring:
So Gods Elect, when melted by the Flame
Of his ſweete Spirit, (g) *knit, unite the Frame*
And Stones of his Church here on Earth together,
And keepe out Errours, Sects that would it ſever :
Yea, ſent to barren Soiles where grew no Grace,
They make them (b) *fruitfull, and in better caſe.*

16.

Rockes cut and poliſht, turne to richeſt Gems
Become Kings Treafures, (i) *crowne their Diadems.*

Saints.

Saints squar'd and polisht from their drosse by
Grace,

Prove *Gods rich* (k) *Jewels*, in *his Crowne* have place.
Lord so refine me that I may be set,
A Stone, Pearle, Jewel in thy Coronet.
Amidst those Saints which thou reput'st such Gems
As farre excell, out-shine all Diadems.

(k) Mal. 3. 17.

Sweete Jesus make me of thy Chosen Flocke,
That I, like them, may be a blessed Rocke.



**Meditations of the fourth Classe,
sampling *Rockes*, and *Rockie*
Hearts, with ungodly Men, to-
gether.**

YEt more, me thinkes *Rockes* represent to all
Mans *Rockie Heart*, and Nature, since the fall,
In some Respects, wherein they well agree
With *Stony Hearts*; from which God make us free.

I.

Rockes are exceeding (l) *Shamelesse, Impudent*;
Nought will them daunt, or cause for to relent.
So men of *Stony Hearts*, have (m) *Browes of Steele*,
Faces of Rocke, which no blush, shame can feele.
No shamefull Sinne, Convictions, or Disgrace
Will daunt, or cause them once to hide the Face.

(l) Jer. 5. 3.

(m) Jer. 3. 3. c.
5. 3. c. 8. 12.
Ezech. 2. 4. c.
3. 7.

(u) Phil. 3. 19.

It is *their* (*) glory to be voyd of shame,
And vaunt of that which doth them most defame.

2.

(o) Josh. 10. 10.

Judg. 9. 53. 54.

Zech. 13. 3.

Luk. 13. 4. 2

Chron. 25. 12.

(p) 2 King. 8:

12. 13. Gen. 5.

7. Psal. 71. 4.

Prov. 12. 10.

Jec. 6. 23. c. 50.

42. Psal. 27. 12.

Ezech. 34. 4.

(q) Prov. 17.

12.

(r) Isa. 47. 2.

Rockes shew no mercy, but to (o) peeces mall,
Breake, bruise, or hurt, all those on whom they fall.
So men of Rockie hearts are (p) mercilesse,
And breake, bruise, teare, crush, all they doe oppress.
No Cries, Parts, Vertues, Merits can assuage
Their cruell Projects, nor divert their Rage.
O let me rather fall into the Pawes
Of (q) Beares or Lyons, than an hard Hearts James.

3.

(s) Exod. 1. 12.

c. 4. Isa. 3. 15.

Rocks make those (r) Millstones which doe grinde,
bruise, teare
The Corne we use, to make us Bread, or Beere:
So men of Rockie Hearts still serve to (s) grinde,
Presse, bruise Gods Chosen, till they be refine
From all their Huskes of sinne, and made meete
Food
For Gods sweete Pallate, to their greatest Good.

4.

(t) Deut. 8. 9.

Job 28. 2.

Some Rockes burnt in the Fornace harder grow;
And nought but (t) Steele, or Iron from them flow:
Which serves to breake, hew, polish, fit, and square
Rude Rockes and Stones, and Stately piles to reare:
Gods fiery Fornace Rockie Hearts makes more
(v) Hard, and obdurate than they were before;
Yea all its scorching Heate the which they feele,
Serves but to turne them into harder Steele,

(v) Isa. 1. 5. 6.

2 Chro. 28. 22.

23.

Or

Or Iron; for to breake, hew, polish, pare
The Rockes and Stones which God layes in the
rare

And choicest Buildings of his Church: whose walls
Are (x) *built*, not ras'd, with these hard Iron Malls.
And Toolles of Steele, though they no (y) Part nor
share

Have in the Temples which they helpe to reare.

(x) Exod. 1.

12. c. 4.

(y) Act. 8. 21.

5.

The most mischievous Instruments of war
Wounds, Bloodshed, first from (z) *Rockes extra-*
cted ar ;

As Canons, Musquets, Bullets, Sword, Bills, Speares
With other weapons, where with Man kills, teares,
Torments, Maimes, Stabs his Brother in despite,
As if he did in nought but Blood delight:

So from Mens Stony (a) Hearts first flow and spring
All Mischiefes, Murders, Warres, Sinnes, each ill thing:

These were the Artists which did first invent
Each bloody, murth'ring, warlike Instrument;
The Shops in which they forged were, the Armes
That weild them still, & work a world of Harmes.

O cursed Hearts of Rocke from whence doe flow
All Evills, Mischiefes, woes we heare, see, know !
Lord free and ever keepe us from such Hearts,
Which are the Cause of all our Sinnes, Ills, Smarts.

(z) Job 28. 2.
Deut. 8. 9.

(a) Mat: 15. 19.
Gen. 6. 5. c. 8.
21. c. 37. 41.

6.

Rockes make those in them (b) carelesse, Proud, Secure
From feare of Danger : Stony Hearts are sure
To make all (c) such, in whom they a. e. and snare
Them in great Mischiefes ere they be aware.

(b) Obad. 3. 4.
Jer. 21. 13. 14.
c. 49. 16.

(c) If. 47. 7. 8 9.
10. 11. c. 5. 19.

Rockes

(d) Job 41. 24.

Jer. 23. 29. Nah.

1. 6. Jer. 5. 3.

(e) Isa. 1. 5. 2

Chron. 28. 22.

Exod. 5. 10. 13.

Jer. 5. 3. c. 2. 30.

Isa. 9. 30. Amos

4. 6. 10. 14. Rom.

2. 4. 5.

(f) Exo. 31. 18.

c. 34. 1. 4. 29.

(g) Ezech. 11.

19. c. 36. 26. Jer.

32. 39.

*Rocks are (d) exceeding Hard; and sooner broke
Than squar'd or polish'd with the Axes stroke:*

*Mens Stony Hearts so hard and flinty are,
That all Gods Axes, Judgements (e) cannot square
Them to his Rules, nor cause them to amend,
And sooner breake than rent, or make them bend.*

He who in hardest (f) Stones of old imprest

His Sacred Lawes, upon a Rockie Brest

*Cannot ingrave them: Lord what Hearts of Flint
Have Men, whereon thy Lawes can make no Print!*

*Nought but Christs blood these (g) Adamants can
thaw*

And square them to the Models of Gods Law.

8.

*No heate of Sunne or Fornace Rockes will melt,
But harden rather, and their Heat's not felt:*

Gods (h) Sun-shine Mercies, and his sweetest Grace;

His fiery Fornace, and his frowning face,

Mens Rockie Hearts will neither warme, relent,

Affect, melt, change, nor move them to repent.

9.

*Most Rocks are (i) barren, yeelding nought for Back
Or Belly, that Mankinde or Beasts doe lack:*

Mans (k) Stonic Heart's as Barren: no good Thing,

No Fruiter of Grace, Faith, Vertue in it spring.

10.

(l) Judg. 8. 7.

16.

(m) Heb. 6. 8.

Rom. 1. 24. 10.

32. c. 2. 4. 5.

*Thornes, Thistles, (l) Brambles, Weedes of Rockes oft
grow;*

All Stony Hearts with these, still (m) over-flow:

Fruit.

Fruitefull in nothing, but those tares of vice,
And sinne, which barre them out of Paradise.

11.

Rockes Deafe and Sencelesse are of good, and ill :
Hard (n) Hearts are so, and neither can, doe, will;
Gods Word, Law, Workes regard, Heare, understand;
Nor, feare his angry; kisse, his soothing hand.

(n) Ephes. 4.
18. 19. 1 Tim.
4. 2. Proverb.
23. 35. Deut. 29
2. 3. 4. Isa. 6. 9
10. 2 Chron.
36. 15. 16.

12.

The fiercest Stormes, (o) Winds, Waves, on Rockes doe
dash :
Gods (p) Sorest Judgements Stonie Hearts doe lase :
And though they seldome feele Gods stroke or
Curse;
This nothing Mends, but (q) makes their Case farre
worfe.

(o) Mar. 7. 25.
26.
(p) Deut. 28.
15. 10 68. 1.
Sam. 5. 7. 2.
Chron. 21. 19.
Ezech. 14. 21.
Mich: 2. 10.
Heb. 10. 29.
(q) Ephes. 4.
18. 19. Rom. 2.
5.

13.

The pleasant Showres, Drops, Dewes that on
Rockes light.
Make them not fruitfull, nor in better plight:
But glide away forthwith, not sinking downe
To make them Mellow, good, or sinne to drowne :
So Rockie (r) Hearts, though they receive the raine,
And frequent showres of Gods blest Word; remaine
Still Barren, Hard, and Sencelesse; nought will stay
That drops upon them, but all slides away
That's Good or Sacred; onely Flouds of (s) sinne
Sinke downe with speede, and freely enter in.

(r) Heb. 6. 7. 8.
c. 3. 13. 8.
Mat. 13. 5. 6.
Isa. 28. 10. 13.
2 Chro. 36. 15.
16. Jer. 23. 3. 4.
c. 35. 15.
(s) Job 15. 16.

F

None

14.

(t) Luk. 8. 6.
13. Amos. 6. 12.

None craggie (t) Rocks will Till, Plough, Plant, or Sow;

Their Labours lost who doe it, nought will grow. Obdurate Hearts few use to Plough or Till

(v) 2 Chron.
36. 15. 16. Jer.
23. 3. 4. Mat. 7.
6. Prov. 9. 7. 8.

With Godly Precepts, Counsell; sith they still

(v) *Neglect, deride, contemne them; so as all*

The seede is lost which on the Rocks doth fall.

15.

Rocks blunt, and hurt the edge of Toolles that smite,

Or square them for good uses; yea in spite

Their Chips and Shivers dash against the Eyes,

Face, Shins of those that hew them. Loe the guise

(x) Pro. 9. 7.
8. Mat. 7. 6.
Prov. 15. 12.

Of Rockie Hearts, which (x) hurt and malice those

1 King. 13. 4.
c. 18. 17. 18. 2

Who checke their sinnes, and hate them as their Foes.

Chron. 24. 19.
20. 21. 22. c. 36.

*Yea, let their Pastors in their Ministry
But touch their Sores, into their Face they flye :*

15. 16. Mat. 23.
37. Gal. 4. 16.

So zealous are they for those Sinnes, which end

In hell, when they will not Gods cause defend.

O that our zeale for God were halfe so much

As for our darling Crimes, when Men them touch:

(y) Psal 141. 5.
Psal. 139. 23.

Then would we let them (y) strike, wound, lance, yea

24. Prov. 8. 9. c.
29. 25.

Slay

Our dearest Sinnes; and thanke, not them gaine-say.

16.

(z) Job. 18. 4.

*Rocks Cold and Heavie are, and (z) never move
Out of their Places; nor mount up above*

Unlesse

Unlesse perforce; and then *they ever* (a) *bend*
Downe to the Center; whence they did ascend
 So (b) *Rockie Hearts are Cold, and lumpish still*
To all that good is; prone to nought but Ill:
 No Love, Heate, zeale to God within them flame;
 His Cause they'le not stir in for Love, nor Shame:
 Their Thoughts, Minds, Cares are fixt on (c) *things*
below,
 And never upwards Soare to view, mind, know
 The things above; unlesse some (d) *sodaine Feare*
Of Death, Hell, Danger up them scruer or reare
 Against their Wills: which past, to Earth they hie
 With greater poyse, and there still groveling lie.

17.

Rockes (e) *Dumbe and silent are:* So Hearts of Stone
 For good Discourse have neither Tongue, nor
 Tone
Sitting still (f) *Mute like stones without voyce, sence,*
 When any fall to godly Conference.

18.

Rockes (g) *bare and naked are;* whence all may spie
 Their Nakednesse, and grosse Deformitie.
 All Stony Hearts, are (h) *naked, poore, and bare;*
 Their Barenesse, vilenesse, wants exposed are
 To all Mens view; till Christs rich Robes of Grace
 Cloath or Adorne them, and these wants deface.

19.

Rockes Livelesse are; and Stony Hearts are (i) *Dead;*
 No life of Grace was ever in them bred:

F 2

Yea,

(a) Rev. 18. 2.
 Jer. 51. 63. 64.
 Neh. 9. 11.
 Exod. 15. 5. 10
 Matth. 18. 6.
 Mark. 9. 42.
 Luk. 17. 2.
 (b) Rom. 2. 4.
 5. c. 1. 23. 10
 32. Ephe. 4. 18.
 19. 2 Pet. 2. 20.
 21. 22.
 (c) Phil. 3. 18.
 19.
 (d) Isa. 26. 11.
 16.

(e) Hab. 2. 19.

(f) Isa. 56. 10.
 Job. 15. 3.

(g) Ezech. 26.
 4.

(h) Ezech. 16.
 3. to 15. Rev.
 17. 18.

(i) Mat. 8. 22.
 Joh. 5. 25. 19.
 Ephe. 2. 1. 5. c.
 5. 14.

(k) Heb. 9. 27.
Psal. 89. 48.

Yea, all who now draw breath, must shortly (k) dye;
(Who knowes how soone) and dead as Rockes
shall lye.

20.

(l) 2 Chron. 2.
2. 18. 1 King.
5. 17. 6. 7. 9. 10.
12.

(m) Ezech. 36.
26. Joel 2. 13.
Hosea 6. 5.

Rockes till by force they broken be, and slit,
(l) Hewd, polishd, for all Buildings are unfit:
Thus Rockie Hearts till God them (m) rent, hew, square;
To build his House, Church, Temple, uselesse are.

21.

(n) Isa. 8. 14.
(o) Rom. 2. 5.
Eph. 4. 18. 19.

Rockes make Men (n) fall and stumble, to their Paine
And Hurt: That (o) Rockie Hearts doe thus, tis plaine;
Since all our Slips, Falls, Bruises, Sinnes proceede
From Stony Hearts, which make us take no heede.

22.

(p) Act. 27. 29.

Rockes (p) Shipwracke those, who doe too neere them sayle;
And sunken Rockes to split Ships most prevaile:
Thus Rockie Hearts unlesse we from them fly

(q) Rom. 2. 4.
5. Ephes. 4. 18.
19. 1 Tim. 6. 9.

Will (q) wracke us all; but yet especially
When neither Felt, nor Seene: for then we run
With full-saile on them, and are quite undone.

23.

(r) Ephes. 4.
18. 19.
(s) Psal. 38. 4.
Marth. 11. 28.
Job 6. 3.]

Rockes feele no Burthens, weights that on them lie;
So Rockie Hearts doe never (r) sigh, groane, cry
Under the Weights and Burthens of their Crimes,
(Though (s) heavier than the Sands a thousand times)

And

And why? because they never feele their poyse
Till it them sinke to Hell, and quite destroyes.

24.

Not all the Men on Earth, with all their Art
Can make one Rock, or Stone; much lesse an Heart;
But *onely* (r) *God himselfe*: yet Men alone
Are the (v) *Creators of all Hearts of Stone,*
Not God: O wonder, that Men should create
Nought but Hard Rockie Hearts which God doth
hate:

(r) Joh. 1.3.

(v) Psal. 95.8.
Exod. 8.15.

Such Hearts can none else but Men, Fathers call,
Which sinke still downewards, till to Hell they fall.

25.

O then when ever we a Rocke shall see,
Let these thoughts to our Mindes recalled be:
Yea, ponder what *Old* (x) *Rockie Hearts we have*
By Sinne and Nature: then New, soft Hearts crave,
With fervent Prayers, Groanes, Sighes, Teares; so we
Our *Hearts of Rocke, to flesh transform'd shall see.*
And if we finde, feele, know by signes most sure
Our hearts thus changed, and made soft, and pure;
Let us for ever in Word, Deede, Life, Thought,
Extoll and (y) *praise Him who this Change hath wrought;*
Keeping a narrow (z) *watch both night and day,*
Over our cheating Hearts; for feare lest they
Should by degrees freeze, or grow (a) *hard againe,*
Yea turne to Rockes, and so for aye remaine.

(x) Ezech. 11.
19. c. 36. 26.
Psal. 51. 10. 17.

(z) Aft. 2. 46.
47. Eph. 3. 20.
21.

(a) Heb. 3. 13.
c. 12. 15. Prov.
4. 23.

26.

Sweete Jesus (b) *take our Stony Hearts away,*
And give us hearts of flesh, we humbly pray;

(b) Ezech. 11.
19. c. 36. 26.

(e) Prov. 23.
26.

(d) Psal. 51.
10.17.

And of all other Plagues, from us avert
This as the greatest, an obdurate Heart.
And since of all our Parts Thou dost require,
Seeke, prize our (e) Hearts most; grant us we desire
Such broken, contrite tender Hearts, as may
Delight Thee most; and never from Thee stray.
Such Hearts Thou onely canst (d) create, not we;
Make our Hearts such; then happy shall we be.



Miscellanie Meditations of the fifth Kinde.

(e) 2 Chro. 2. &
3. 1 King. 5. 17.
18. c. 6. 7. 8. c. 7.
3. 10. 11. 2
King. 12. 12. c.
32. 6.

(f) Psal 144. 12.
Isa. 14. 11. 12. c.
51. 1. Rom. 9.
11. to 31. c. 8.
29. 30. c. 11. 5.
6. 7. Ephes. 1.
4. 5. 11. c. 2. 4.
to 22 c. Pet. 2.
4. 5. 6. 7. 2 Thes.
2. 13. Mat. 24.
40. 4. c. 20. 16.
Mal. 1. 2. 3. Ex.
33. 19. Jer. 18.
6. 2 Tim. 2. 9.

TO winde up all; Rockes to our Mindes present
Some other usefull Thoughts, with great
content.

I.

When we behold some (e) Stones with Toolles and Barres
Dig'd out of Rockes, and taken from the Quarres;
To build some Stately Church; whiles others stay
Still there, unwrought; though quite as good as they :
It mindes us of that common Rocke wherein
Mankinde corrupted lay, through *Adams Sinne :*
From whence God by (1) Election and mee: e Grace
Culls out some Stones (though few) which he doth place
Within his Churches Buildings, where they lie
Fast joyn'd to Christ, for all Eternitie :

When

When as all others (though as good as they
And of the selfesame Rocke, Quar, Lumpe, and Clay:)
Lye still unpolisht, in the rotten Masse,
And State of Sinne, untill to Hell they passe;
Without Injustice, since Gods Grace is (g) free;
And none but for (b) some Sinne shall damned be.

2.

When I consider that all (i) Tombstones, Urnes,
And Tombes, where Man, * meere Dust, to Dust re-
turnes;
Are broken pieces of some Rockes; I then
Behold my Tombe-stone, in each Rocke I ken :
And say; Loe here's the lasting Monument
Wherein my Body must ere long be pent,
And shut Close Prisoner, till the (t) Judgement day,
When all its Rust and Bolts shall fall away.
Which Thought digested, makes me still amend
My Life; and fits me alwayes for mine End.
Let all revolve it oft within their Minde,
And they shall Treasure, Honey in it finde.

3.

When I behold some people dwell, live, lye
In (i) Caves of Rockes; I then thinke presently;
He who a Cottage wants his Head to Hide,
Shall finde some Rocke, or Hole where to abide;
In which he may sleepe freer from feares, Foes,
And Cares, than those whom Castles, Guards,
inclose.

What neede we care then here for House or Home,
If these should faile, yet Rockes will give us Roome

To

Originall or
Actual.

(g) Hof. 14. 4.
Mat. 19. 14.
Rom. 3. 24. c. 8.
32. c. 11. 5. 6.
(b) Math. 25.
41. 42. 43.
Mark. 16. 16.
Psal. 51. 4. 5.
Lam. 3. 39.

(i) Isa. 22. 16.
Mark. 15. 46.
* Gen. 3. 19.

(k) Joh. 5. 58.
Rev. 20. 12. 13.

(l) Job. 24. 8.
Obad. 3. Jer.
48. 28.

(m) 1 King. 17

4. 13. c. 19. 9.

11. 15. Heb. 11.

38. Gen. 19. 30.

Judg. 6. 2. 1

Sam. 13. 6. c.

24. 2. 3. 4. 7.

Exod. 33. 21.

22.

(n) Prov. 2. 4.

Job 3. 21. Mar.

14. 44. Psal. 17.

14. Col. 2. 3.

(o) 1 King. 19.

9. 11. 15. c. 17.

4. 13. 1 Sam. 13.

6. c. 24. 2. 3. 4.

Heb. 11. 38. 39

(p) Psal. 88. 8.

Jer. 31. 2. c. 33.

1. c. 36. 5. c.

39. 15. Luk. 3.

20. Act. 5. 18.

21. c. 12. 4.

* Bonner Impri-

soned the Martyr

in his Colo-house

in Queens Maries

dayes.

(q) Heb. 11.

35. to 39.

(r) Mal. 3. 17.

Isa. 61. 10. Exo.

19. 5. Ps. 135. 4

(s) Psal. 88. 6.

8. 18. Cant. 5. 4.

6. Jer. 30. 2. 3.

Act. 16. 23. 24.

Heb. 11. 36.

(t) Cant. 4. 3.

Psal. 17. 14. Mar

13. 44. Job 3.

21. Prov. 2. 4.

Col. 2. 3.

(v) Ezech. 34.

14. Joh. 10. 16.

To Lodge and hide in : Here (m) Gods dearest Saints
Have liv'd, and bid oft times without Complaints;
And beene more happie in these caved Stones
Than greatest Monarchs in their royall Thrones.
Repine not then though Clifts of Rocks should be
Thine House or Home, sith there thou mayst be
free,

Safe, blessed, chearefull, and to God more nigh
Than those who in the fairest Pallace lye.

4.

The precious Jewels (n) Treasures, Stones which are
Lockt up and hid in courtest Rocks, declare
Gods dearest Saints and Jewels common Case,
And State on Earth: who thrust out with disgrace
From House and Home, enforced are to flye:
To (o) Caves and Rockes, where they imprisned lye:
Whence driven out againe by bloody Foes
(Like Gold or Jewels out of Rockes,) they close
And locke them up againe in (p) Prisons; Goales
Or nastie Dungeons, amidst filth, dust, * Coles,
The common (q) Caskets where these Gemmes, Pearles lye
Untill some Flames them into Ashes frie.
Yet courage Noble Soules, whiles thus you fare
It's a sure Signe you peerelesse (r) Jewels are,
And Gods Choyce Treasures, since you under Locke,
Thus lye, like Gold, Gems in some Casket, Rocke:
And that you shall be (s) surest kept of any,
Because kept closest, and not seene of many.
The choycest Things Men ever closest (t) Locke;
And Wolves runne loose, whiles God doth (v) fold
his Flocke.

Rocks

5.

Rockes love to (x) shew, not hide their Nakednesse :
 Adam and Eve (y) blusht at their Naked Dresse
 When they beheld it, and did hide for shame,
 Till they with Coates of Figge-leaves vail'd the same.
 Those wanton Females then that take delight,
 Their (z) Naked Breasts, Neckes, Armes, (like some
 strange sight)
 To shew to others, without Blush or shame,
 In spight of God, Men, who them taxe and blame:
 Are rather shamelesse Rockes than Adams Race;
 And for the most part voyd of Sence, shame, Grace;
 If not of Honour, and true (a) Chastitie,
 Sith most is common which doth open lye.

(x) Ezech. 26. 4.
 c. 24. 7. 8.
 (y) Gen. 3. 7.
 10. 11. 21. c. 9.
 22. 23.

(z) Ezech. 16.
 36. 37. Hosea 2.
 2. 3. 4. 2 Cor. 5.
 5. Revel. 3. 17.
 18. c. 16. 15.
 Gen. 9. 22. 23.
 Heb. 2. 15. Isa.
 47. 3.
 (a) Hosea 2. 2.
 3. 4. Ezech. 16.
 35. 36. 37. 38.
 39. c. 23. 10. 11
 18. 19. 23.

6.

When we behold Men with much Danger, Swet,
 Paines, Trouble, vilest wrack to gather, get,
 And draw from Sea-Rockes, for to burne, or dresse
 Their tilled Grounds, and mend their fruitfulnessse.
 Me thinkes it should wring (b) Teares from us, to see
 What Paines these take for Dung, whiles they
 and wee
 Doe not take halfe the Care, Paines, Travell, Sw et
 The richest Gems of Grace to digge, fetch, get
 From Christ our Rocke, which would not onely
 cheare
 And warme our Soules, and make them fruite to
 beare;
 But them (c) adorne, enrich, store in such wise,
 That they all else as vile Dung would despise.

(b) Phil. 3. 18.
 19.

(c) Rev. 3. 18.
 Psal. 45. 13. 14.

G

For

(d) Luk. 13. 24.
1 Cor. 9. 25.
26. 27. 2 Pet. 1.
5. 10.

For shame then henceforth let us *take* (d) *more paine*
These richest Gemmes, than they base wracke to gaine.

7.

(e) 1 King. 19.
11. Nah. 1. 5. 6.
Mar. 27. 51.

(f) Joel. 2. 12.
13. 10.

(g) Mar. 7. 25.
26.

(b) Ezech. 11.
19. c. 36. 26.

(i) Rev. 3. 20.
Isa. 53. 1. 3.

Joh. 12. 37. 38
39. 40. c. 1. 10.

11. Rom. 10.
24. Isa. 5. 1. 10.

7. Jer. 25. 5. 10
8. c. 29. 19.

(k) Jer. 2. 20.
Isa. 1. 5. c. 3. 9.

Jer. 5. 3. Amos
4. 6. to 13. Pf.

95. 8. 1. Deut.
8. c. c. 29. 2. 4. 5.

Josh. 5. 4. Heb.
3. 8. 9. 17. 2

Chron. 36. 15.
16. Jer. 25. 4.

10. 8. c. 32. 33.
34.

(l) 2 Pet. 3. 9.
Rev. 1. 9. c. 3

10. Rom. 15. 5.

When I a Rent or Clift in Rockes espie,
It mindes me of the dreadfull Majestie,
And mighty Power of our God which make
The *hardest* (e) *Rockes* for feare to split (*Rent* shake
And duely pondred would in preces teare
Our Rockie Hearts, & make them quake for feare.

8.

When I behold Men, Tempests, Waves, Raine,
Winde,

Beate long on (g) *Rockes*, and yet no entrance finde :

It makes me see what (b) *rockie hearts we have*
At which though Christ (who seekes our Soules
to save)

Doth dayly (i) *knocke* by his Word, Grace and Sp'rit,
Saints, Preachers, Motions, and oft times them smite
With sundry Judgements, Tempests, Seas, Mallets, Winds
To make them open, yet but (k) *seldome finds*,

Or makes an Entrance : nay though many yeares,

He thus beates on them, yet no fruite appears :

O Hearts more hard than any Rocke, Flint, Steele,
Which all these strokes upon them never fee! !

O (l) *patient Jesus ! who so long canst beare*,

With such hard hearts, which will not melt nor teare!

9.

When I behold Rockes, Stones, most ragged, base,
Rude and deformed in their Native place,

Hem'd

(m) Hew'd out from thence, and polish'd by Man-Kinde
Turn'd into goodly Structures of each Kinde
And made rich Statues, (n) Jewels, Onches, Gemmes,
Yea, set in Gold and royall Diadems.

I thence conclude, that God with much more ease
Speede, Art, can turne, when ever he shall please,
The (o) hardest, vilest, rockie Hearts that are
Into rich Temples, Jewels, Gemmes most rare;
Yea set them in Christs very royall Crowne
Like precious stones unto their great renowne.
As he did (p) Paul, (q) Manasses, and all those
Most glorious Saints which Heav'n doth now in-
close.

Let no man then though ne're so meane, vile, base,
Lewd, sinfull, once despaire of Gods free Grace,
Which in a moment can (r) change and translate
Him from his wretched to a glorious state.

10.

When as I see the (s) waters that doe streame
And gush from stony Rockes, me thinkes they seeme
A lively Image of those (t) Teares that flow
From Rockie Hearts, when they once tender grow.
Through Gods sweete Grace and Spirit, which
can melt

The hardest Hearts to Teares, and them relent
As He did Rockes of Old, whence (v) water gush'd
By streames when He them either smote or crush'd.
Blessed Lord Jesus, soften, breake, relent
Our Hearts of Rocke, and cause them to repent,
And send forth Streames, nay Floods of Teares to
wash,

Our sinnes away, and all their force to quash.

G 2

Eagles

(m) 2 Chron.
2. & 3. 1 King.
5. and 6. & 7.
(n) Zech. 9. 16.
2 Sam 12. 30.
(o) Ezech. 36.
26. 1 Cor. 3. 16.
17. 2 Cor. 6.
16. Ephes. 2.
21. Mal. 3. 17.
(p) 1 Tim. 1. 13
14. 15. 16.
(q) 2 Chron.
33. 12. to 20.

(r) Ephes. 2. 1.
2. 3. 4. 5. c. 3.
20. 21.

(s) Job 28. 10.
Pl. 105. 41.
(t) 2 King. 20.
5. Job 16. 20.
Lam. 2. 18. Jer.
9. 1. 8. Luk. 7.
38. 44. Aft. 20.
19. 31. Mat. 26.
75.
(v) Psal. 105.
41. Exod. 17. 6
Numb. 20. 11.
12.

11.

(x) Job. 39. 28.

29. Jer. 49. 16.

(y) Psa. 103. 5.

Isa. 40. 13. Mar.

24. 28. Luk. 17.

37.

(z) Ephes. 2.

20.

(*) *Eagles in lofty Rocks still breed and lye,
And from their Toppes their Prey farre off espie:*

Gods chosen Saints whom *Scriptures oft compare*

To (y) *Eagles*, upon Christ high mounted are:

(The tallest Rocke) on whom they (z) *build, lodge,
stay,*

And thence they seeke, finde, take their sacred prey.
Lord make our Soules with Eagles wings to flye,
To this sweete Rocke, and there to live and dye.

12.

(a) Job. 28.

10. Psa. 104.

10. 11. 12. 13.

14.

When I contemplate how Rocks (a) *Christall
Springs*

Which serve to moisten, soften other Things,

*Make trees, herbes, grasse, plants, flowers spring and
grow;*

And queneh the Thirst of all things here below;

Yet neither moysten, soften, fructifie

The Rocks themselves, still barren, fruitlesse, dry:

Me thinkes I view in them some Rockie Hearts,

Endew'd with rare, rich, profitable Parts

Of Art and Nature, which doe good to many,

Yet to their Owners good, they doe not any.

How many Preachers others helpe to save

(b) Mat. 22. 7.

1 Cor. 9. 27.

Yet (b) *damne themselves?* and whiles they others
gave

The Food of life, have starv'd themselves to death:

Others made Fertile, themselves barren Heath?

(c) 2 Sam. 16.

23. c. 17. 23.

How many (c) *wise to teach, rule, counsell all*

Except themselves, and so through folly fall:

Its hardly worth the Name of Good Art, Skill

That betters others, makes the Owners Ill.

When

13.

When I espie Rockes trampled on by all,
Christs and true Christians States, to minde I call.
(d) *Trod under feete, with all contempt, spite, hate*
Throughtout the world, and valu'd at no rate.
Complaine not then of any dis-respect.
No greater Honour than Ill mens neglect.

(d) Isa. 53. 2. 3.
4. Mar. 9. 12.
Psal. 118. 22. 1
Cor. 4. 9. 10.
11. 12. 13. 2
Cor. 4. 8. 9. 10.
11. c. 6. 4. to 11.
Heb. 11. 36.
37. 38.

14.

Each vaste, high-towring, massie Rocke we eye
Presents to us the strength and Potencie
Of that Almighty God, whose (e) *Potent Hand*
Did in a moment, both by Sea and Land
Raise up so many vaste high Piles, and Packe
Such Massie Rockes on one anothers backe;
Without an Engin, by his (f) *Word alone,*
And them so strongly soder one to one
That all the Art, Wit, Strength, in Man's to weake
To raise these Mounts, and them in Peece breake.
We wonder much at * *Stonedge*, where there lye
A few large stones, pil'd up not very high
On one anothers head, and thinke it strange,
How men such pondrous Stones could reare and
range,

(e) Isa. 40. 12:
to 18. Psal. 89.
13.

(f) Psal. 148. 5.

* See Camdens
Brittania Wilt-
shire.

In such a manner, though these great stones be
But Pigmies, Pibbles to the Rockes we see.
How much more then with wonder and amaze
Should we upon those Massie high Rockes gaze
Which them so far in Bulk, weight, height exceed,
And may true admiration in us breed
Of Gods Almighty Power, which could raise
Such grand, rare, lasting Trophies to his praise.

(e) Isa. 40. 12.
15.

(b) Psa. 113. 7.
8. 1 Sam. 2. 7. 8.

(i) Psa. 2. 9.
Psal. 107. 40.

To which all Structures made by men doe seeme
But Mole-hills, Attomes, and of no esteeme.
He who such heavie Rockes could make, lift, reare,
(g) *Weigh, tosse with ease, as if they feathers were;*
With greater ease *can lift and elevate*
His humbled Saints out of their (h) lowest State :
And in an instant into (i) shivers dash,
All who with Him or Them presume to clasp.

15.

(k) Job. 14. 9.

(l) Gen. 3. 19.
Ecclef. 3. 10. c.
12. 7.

(m) Psa. 103. 14.
15. 16. Psa. 90.

5. 6. Isa. 4. 6.
7. 8. Job 14.

1. 2. Jam. 1. 10.
1 Pet. 1. 24.

When we discerne the *Sea, and Time* to (k) *weare*
The very Rockes, and them to waste, eate, teare;
Thinke and contemplate then, how time, age, space
All things consume, waste, weaken and deface;
But chiefly Men, compact of (l) *Dust, not stone*
Who *fade like (m) grasse, are in a Moment gone.*
How can meere Dust and Ashes thinke to last,
When time and age the hardest Rockes doe wast?

16.

(n) Obad. 3.
Jer. 49. 16. c.
21. 13.

(o) Ezech. 28.
2. to 29. Isa. 47.
7. to 12. Rev.
18. 7. 8.

Those who in *lofty, fenced, steepe Rockes dwell*
Are (n) *haughty, proud, secure, and farre excell*
Most others in these vices, slighting all,
As if no Mischiefe could upon them fall.
Whence sodaine Dangers, Ruines them surprise
(To quell their Pride) from those they most despise;
Thus carnall Men advanc'd and fortifide
With potent Friends, wealth, Honours, *swell with*
(o) *Pride;*
Deride all Dangers, Foes, grow so secure,
As if their Props and Stayes should still endure.
Whence God their Pride to punish and abate
Casts them downe head-long by some sodaine
Fate.

Which

Which should make all, but great men specially
Beware of Pride, and grosse Security,
The sad (p) Fore-runners of a certaine fall,
Which them and theirs will soone to peeces mall.

(p) Prov. 16. 18
Rev. 18. 7. 8.

17.

When as we see Men with must cost and paine
To Mine the Rocks, and Treasures thence to gaine
Of sundry Sorts; where with they much increase
Their wealth, and make things meete for warre
and Peace :

It forth-with mindes us how with farre more care,
Cost, Paines, Sweat, Labour all who Christians are,
Should dayly (q) Search, and Myne for richer Oare
In Christ their Rocke; in whom there is such store
Of peerelesse Mines, and Treasures of each Kinde
As well content, yea (r) fill the vastest Minde;
And store all Christians with all Things they need
In Peace and War, Life, death ! Let this then breed
A Resolution in us, still to Mine,
And draw these Treasures from this Rock Divine.

(q) Prov. 2. 4.
Col. 2. 2. 3.
Mat. 13. 44.

(r) Ephes. 1. 23
Joh. 1. 16.

18.

Whiles that we view Men Rockes to smite, pierce,
rent

With Sledges, Axes, or like Instrument;
We then should ponder, how we all each day
Our blessed Rocke Christ Jesus (s) smite, stab, slay
A fresh with those accursed Sinnes and Crimes
Where-with we grieve, pierce, wound Him at all times :
Which Thought should turne the Edge, and Point
of all

Our Sinnes from Him; upon our selves to mall

Break

(s) Amos 2. 13.
Heb. 10. 29. c.
6. 6. 2 Pet. 2. 1.
Rev. 1. 7.

Breake, wound our Rockie hearts, because we rent,
Abuse Christ thus; and cause us to repent.

19.

When we espie Rockes dart out Sparkes of fire
When smote, or cut with Toolles of Steele or I're:
It sweetely mindes us, how the *Hand of God*
Smiting upon us with an (t) Iron Rod
Should from our Hearts of Rocks extraēt and draw
Such sacred Sparkes, yea flames as should them thaw,
Purge all their Drosse away, and them inflame
With a most ardent Love, unto his Name.
Lord when thy Rod shall ever on us lite,
Let it such Sparkes, and Flames in us excite.

(t) Psal. 2. 9.
10. 11. 12. Isa.
26. 9. 11. 16.
Hof. 5. 15. 2
Chr. 33. 12. 13.
2 Cor. 8. 2. 1
Thes. 1. 6. 7. 1
Pet. 1. 6. 7. 8. 9.
Jam. 1. 2. 3. 12.
c. 5. 13. Psal.
119. 67. 71. 75
107.

20.

Springs, Quarries, Mines in Rockes, ne're drawne
quite drie;
Present most sweetely to each Minde and Eye
The (v) *inexhausted, boundlesse, Endlesse Mines,*
Springs, Treasures, Stores, and vastest Magazines
Of Grace and Goodnesse, which inclosed lye,
Within the Bosome of the Deity.
To feede, feast, fill, enrich, each hungry, poore,
Sad, pined Soule, with all their matchlesse store.
The very thoughts whereof our Hearts should fill
With sweetest Solace, and delight them still.

(v) Ephes. 3. 8.
10. 19. 20. Joh.
1. 5. 16. Col. 2.
3. 9. 9. 10.

21.

When I perceive the *smallest Pibble (x) sinke*
In Floods, as deepe as greatest Rockes; I thinke

(x) Exod. 15.
5. Neh. 9. 11.
Jer. 51. 63. 64.
Mat. 18. 6. Rev.
18. 21.

How

How smallest Sinnes are deadly, and as well,
As soone almost, as Great, sinke Men to Hell.
O then beware of all sinnes, *since the small*
As well as great to (y) Hell thus tnd and fall.
Let Papiſts talke of Veniall sinnes, I trow
No sinne is veniall, when all sinke so low.

(y) Rom 6.23.
c.7.24.25. Ec.
12. 18. Math.
12.36.37.

22.

The worthlesse Rubbish in each Rocke exceeds,
And hides the Mines and Precious stones it breeds:
Yea, richest Mines have ever greater Store
Of drosse and offall, than refined Oare.
Which pondred, learnes us, how each Place,
(c) Church breeds
More Bad than Good: that Good Mens Ill, exceeds
Their Goodnesse: *that the Bad, Good Men obscure*
As Rubbish hides, Surmounts the Oare that's pure.
Hence Multitude, and visibility
Appare ill Markes a Churches Truth to trie.

(c) Mat. 7.13.
14. c. 13. 3. to
51. Luk. 13.23.
24. Rom. 10.
16. c. 11.45.

23.

When (a) Rockes or Stones fall on Men, and them dash
To peeces, or at least them bruise and crush:
It mindes us how our Rocke Christ (b) grindeth all
To powder, upon whom he doth once fall.
O then beware how we pull on our backes
This Massie Rocke which Men to peeces crackes.

(a) Josh. 10.11
Judg 9.53 54.
2 Sam. 11. 21.
Zech. 12. 3.
Luk. 13.4.
(b) Isa. 8. 14.
15. Luk. 2. 34.
Psa. 29. Rev. 2.
27. c. 19. 15.

24.

(c) Rockes keepe from sinking those who walke or Stand
Upon them, whiles such, who on Bogges, Floods,
Sand

(c) Psa. 41.2.
Psa 61.2.

H

Doe

(d) Psal. 40. 2.
Psal. 69. 2. 14.
Mat. 14. 30. Jer.
38. 6. 20.

Doe walke, (d) rest, stay, sinke downe and mired are,
Yea oft times drowned without speciall care.
Hence may we learne that those who walke, rest,
stay,

Themselves on Christ (the surest Rocke) alway
Stand firme, safe, stable; never sinking downe;
Whiles those who on Bogges, Sands sinke, stand,
and drowne.

O let our feete on this Rocke still abide
Then are we certaine not to sinke, fall, slide.

25.

(e) Isa. 33. 16.
(f) Joh. 10. 11.
14. 27. 28. 29.
1 Pet. 1. 5. c. 4
19.
(g) Luk. 2. 39.
Mat. 21. 44. Pl.
2. 9. 10.

Rockes those who dwell upon them fence, (e) defend,
But those who Scale them, hurt, bruise and offend.
So Christ our Rocke (f) protects his Chosen sheepe
Who rest upon Him, doth them safely keepe.
Yet hurts and breakes to (g) peeces all such Foes,
Who dare presume Him, and them to oppose.

26.

(b) Isa. 2. 10.
19. 21. Rev. 6.
15. 16. 17.
Luk. 23. 30.
Hos. 10. 8.
(i) 1 King. 19.
11. Nah. 1. 5. 6.
Mat. 27. 51. Isa.
64. 1. 2. 3. Psal.
97. 5. Amos 9.
13. 2 Pet. 3. 10.
12. Judg. 5. 5.

(k) Isa. 2. 10. 10
18. c. 5. 15. 16.
2 Thes. 1. 8. 9.
Jude 14. 15.

The sight of Rockes, their (b) Clifts, Caves, Holes
should Minde,

All of the Day of Judgement, yet behinde :
So full of dreadfull Terroure and Affright
That (i) Kings themselves, and men of greatest Might
Shall quake and shake for very feare; and call
Unto the Rockes and Hills on them to fall;
And into Caves, Holes, Clifts of Rockes shall flye
To hide them from the Wrath, Sight, Majestie
Of Christ our Rocke, before whose dreadfull face
The Rockes shall then melt, fall, quake, change their place.
And all the (k) Stout, proud, Rockie Hearts of those
Who did Himsele, Word, Grace, Saints here op-
pose.

Shall

Shall be so daunted, stonifot, stricke with feare
 And Horrour, that they (l) dare not once appeare;
 Till drag'd perforce before Christs Barre and Face,
 Where try'd, convict, condemn'd, with all disgrace
 They shall be chaff for all Eternity
 Into Hels fiery Flames, there still to fry.
 O let the Terrour of this dismall Day,
 (Which now drawes nere, and we should (m) mind
 alway,)
 For ever scare us from all Sinne, and make
 Our Stony Hearts to melt, bleed, sigh, breake, ake :
 And cause us now with speed to flye and hide
 Our selves within the Holes of Christs pierc'd side,
 Who shall us (n) judge : and then we boldly may
 (o) Lift up our Heads, and Hearts in that great Day
 With joyfull cheare, when others hang them
 downe;
 And eke receive a Rich, Large, Massie (p) Crowne
 Of endlesse Glory, in the Heavens high
 Where we shall reigne for all Eternity.

(l) Psal. 1. 5. 1.
 Pet. 4. 18. Mat.
 25. 30 31. 32.
 42. 10 46. 2
 Thes. 2. 8. 9. 10.
 Dan. 12. 2. Joh.
 5. 25. 29. Rev.
 6. 14. 15. 16.
 17. c. 20. 9. 10.
 12. 14. 15.

(m) Jam. 5. 7.
 8. 9. Rev. 22. 20

(n) 2 Cor. 5. 10.
 11. Rom. 14.
 10. 11. 12.
 Rom. 2. 16. Psa.
 143. 9.

(o) Luk. 21. 28.
 (p) 2 Cor. 4. 17.
 2 Tim. 4. 8.
 (q) Rev. 22. 4.
 5.

O Christ (our onely Rocke) of thy free Grace
 Advance, and bring us to this blisfull Place :
 And let each Rocke, Clift, Stone we henceforth see
 Instruct us thus, and bring us home to Thee.

The Conclusion.

VVith these sweete usefull Thoughts, and
 thousands more
 The Barren Rockes, our Hearts, and Minds may
 store

When we behold them : and if Natures Booke,
And Rockes, whiles we upon them dayly looke,
Can teach us Nothing which our Lives may mend,
Or cause our Hearts, Minds, Thoughts up to ascend
To Christ their Rock, God, and the Things above,
Them to contemplate with the greatest Love;
Our Hearts are Rockie; We, quite voyd of Grace;
And Rockes than we, are yet in better Case.

FINIS.

A
CHRISTIAN
SEA-CARD.

Consisting of sundry Poeticall *Me-*
ditations, raised from the *Contemplation* of the
Nature and Qualities of the *Sea*.

BY WILLIAM PRYNNE, Late Exile and Close Prisoner
in *Mount-Orgueil Castle* in the *Isle of Ierisy*.

Psalme 104. 24. 25. 26.

O Lord how manifold are thy *Workes*! in *Wisedome* hast thou made
them all; the *Earth* is full of thy *Riches*. So is this great and wide
SEA, wherein are things creeping innumerable, both small & great
beasts. There goe the *Shippes*; there is that *Leviathan* thou hast made
to play therein.

Psal. 77. 19.

Thy way is in the *SEA*, and thy path in the *GREAT WATERS*,
and thy footsteps are not knowne.

Isaiah 43. 1. 2. 3. 5. 6.

But now thus saith the Lord that created thee, O *Jacob*, and he that
formed thee O *Israel*; Feare not, for I have redeemed thee, I have
called thee by thy Name, thou art mine. When thou passest through
the *WATERS* I will be with thee, and through the *RIVERS*,
they shall not overflow thee; when thou walkest through the fire thou
shalt not be burnt, neither shall the flame kindle upon thee. For I
am the Lord thy God, the Holy One of *Israel*, thy Saviour, &c.

Psalme 66. 12.

Thou hast caused men to ride over our heads; we went through *FIRE*
and through *WATER*, but thou broughtest us out into a wealthy
place.

London Printed by T. Cotes, for Michael Sparke dwelling at
the blue Bible in Greene Arbor. 1641.

SEE CARD.

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in Room-Opportunities, 1900-1901



TO
The Worshipfull his highly
Honoured Friend M^{rs} Elizabeth Car-
rieret, Daughter to Sir Philip Carrieret, Knight,
 Licutenant Governour and Bayliffe of the
Isle of Jersey.

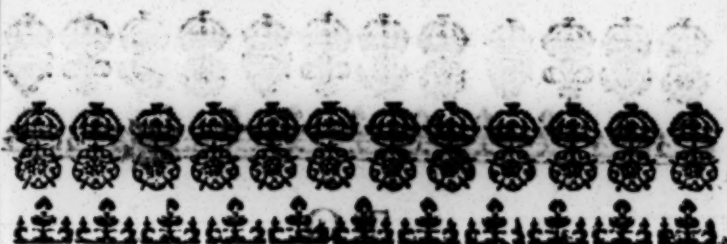
That neare relation wherein now you
 stand
 By *Habitation*, and a *Nuptiall Band*,
 To *Seas*, and *Sea-men*; did at first in-
 duce

Me to digest this **SEA-CARD** for your Use,
 And his you most esteeme; which in some sort
 May helpe conduct you unto Heavens blest Port,
 The onely *Haven* which you now most Eye,
 And strive for to arrive in when you dye.
 Accept it therefore (though scarce worthy view,)
 As a small pledge of his Respects to you,
 Who much adores your Vertues, and must deeme
 His *Muse* too meane to adde to your esteeme.

Your Engaged Friend

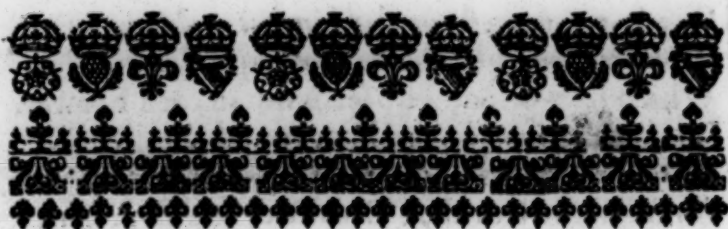
and Servant,

WILLIAM PRYNNE.



*S*ith God Seas, Rockes, in Place hath joyn'd together
 It were unkindnesse them in Verse to sever.
 And hence my Muse, which bates to be unkinde,
 Hath them, in these two Poems, here combine.





A
CHRISTIAN
SEA-CARD.

Consisting of sundry Poeticall
Meditations raised from the Contem-
 plation of the Nature and Qua-
 lities of the *sea*.

THE PROLOGUE.



His *World's* an ample *Volume*, where
 we may
 Not onely *Read*, but (a) *See God Day*
 by *Day*;
 And every *Creature* which it doth com-
 prize,

A *Text* to preach him to our *Hearts* and *Eyes* :

I

No

(a) Rom. I. 19.
 20. Act. 14. 15.
 16. 17. Psal. 19.
 I.

(b) Psal. 8. 1. 3.
4. 9. Psal. 104.
24. 25. & c. Psal.
19. 1.

No Plant, Herbe, Grasse so small, so vile but can
Teach, and demonstrate God himselfe to Man,
With his eternall Wisedome, Goodnesse, Power,
Which he is blind, who seeth not in each Flower.
Looke we above, beneath, or round about,
All that we see doth (b) point, nay paint God out,
Amongst the world of Creatures which present
God to our Thoughts, and Eyes with sweete content
Me thinks the Sea, (oft viewed with delight,)
Shewes him most cleerely to our Minds and sight.
From whence a pious Heart may raise such store
Of godly Thoughts, that plenty makes it poore.



Meditations of the first Kinde.

I.

* Gen. 7. 18. to
24.

(c) Mich. 7. 19.

(c) 1 Joh. 1. 7.
Rev. 1. 5.

ANd first, the vaste Sea, which with speede can
drowne
The greatest Island, Mountaine, Ship or Towne,
As easie as the smallest, Mole-hill, Boate,
Or cottage, in its all-devouring throat;
Most sweetely represents to sinnefull Man
The vaste, immense, and boundlesse (c) Ocean
Of Gods free Grace and Mercy; so profound,
That worlds of greatest sinnes in it are drown'd;
No crimes so hainous, great, or numberlesse;
But if with bleeding soules we them (c) confesse
And quite abandon, this large sea of Grace
Shall over-welme, wash out, and cleane deface:
O sweetest solace to a broken Heart,
And sinne-sicke soule, desirous to convert!

What

What though thy horrid sins and hainous crimes,
Be greater than the world ten thousand times?
Loe, her's a Sea more vast *shall* (d) *drowne them all*
Without exception, great, as deepe, as small.
O then despaire not, but behold with joy
This Ocean, which shall all thy finnes destroy.
Lord, let us ever Saile in this sweete Sea,
Where *Soules* are sav'd, *Sinnes* onely Shipwrackt be.

(d) 1 Joh. 1.7.
Rev. 1.5. Mich.
7.19.

2.

Againe, this (e) *great Sea's huge immensity*
Length, Breadth, Depth; Bulke, a vaster Deity
And greater God *who* (e) *made it*, clearly prove,
Then feare, yea fly his wrath, embrace his love;
Before all earthly Monarches, since they be
Not by ten thousand parts so great as He;
Or as the *Sea*, that shadowes to our eyes,
His (f) *greatnesse which our thoughts cannot comprise.*
What Creature, danger then shall once dismay
Those, who this *Great God* make their onely stay?

(e) Psal. 104.
25. Psal. 107.
23. 24. Psal. 95.
3. 5. Gen. 1.9.

(f) Psal. 145. 3.
Isa. 40. 12. 15.
17. 22.

3.

The Sea points forth unto us every houre,
Gods infinite, Almighty, Sovereigne power;
Who did (g) *Create it with a Word, and still*
Controules, (h) rules, calmes, its raging waves at will,
When they with boisterous Tempest, roare, and swell
As high as Heav'n, sinke downe as low as Hell:
Bounding its proudest flouds with smallest Sand;
To shew how great a force weake things with-
stand
When backt by God, sith petty Sands can stay
The raging Seas fierce March, and blocke its way.

(g) Psal. 95. 3. 5.

(h) Job 38. 11.
Psal. 104. 9. to
11. Psal. 107.
25. to 30. Pro.
8. 29. Jer. 5. 22.
cap. 31. 35.

(i) Pſal. 89.8.
 9. Mat. 8. 26.
 27. Iſa. 51. 10.
 Pſal. 7.4. Pſal.
 106.9. Pſal. 78.
 13. Pſal. 93.3.
 4.
 * Pſal. 2.9.
 (k) Pſal. 46.2.
 3.
 (l) Luk. 21. 17.
 18. Mat. 10. 28.
 29. 30.
 (m) Neh. 6. 11.
 Dan. 3. 13. to
 19. Pſal. 26. 1.
 2. Pſal. 46. 1. 2.
 3. Act. 21. 13. 14.
 Pro. 28. 1.

Who but a (i) God of might can tame and charme
 Such foaming bedlam Seas, and them diſ-arme.
 Of all their fury, ſtrength, and them divide
 Tea, dry at pleaſure; to abate their pride?
 And cannot he who bounds, rules, calmes and quells
 The boiſt'rous Ocean, when it roares and ſwells
 With greateſt force and furie, bridle; ſwage
 Both men and Devills when they ſtorme and rage?
 Tea* daſh them into ſhivers with more eaſe
 And ſpeed, than Seas a potſbeard, if He pleaſe?
 Why ſhould wee then once (k) dread their threats or
 frownes,
 Their might or fury which our God ſtill bounds?
 They cannot touch one (l) haire, if he ſay nay,
 Much leſſe our Soules harme; or our bodies ſlay
 Whileſt we with upright hearts for his cauſe ſtand.
 O ſweete! ſweete comfort to Gods choſen Band!
 Thinke well of this, and then we ſhall (m) deſie
 All Tyrants rage, and neare once feare, nor flye.
 What ever comes, when God ſhall call us out
 To fight for him, and ſhew our ſelves moſt ſtout.

4.

Besides, the Flux, and Reflux of Seas Tyde
 At certaine conſtant houres, without a guide:
 Its wiſe diſpoſall to each ſhore, Port; Creeke,
 Throughout the world, where men for traffique
 ſeeke:
 Its cloſe * conveyance to all Fountaines, Springs,
 The Earth to water, and all living things:
 The great and wondrous ſtrange * variety
 Of Fiſh and Creatures, which doe live, breeds; lye
 Within its wombe, Men to delight and feede,
 As well in times of plenty as of neede.

What

What doe they all demonstrate to our eyes
And Mindes, but that God is most skilfull (n) wise
In these his wondrous workes, exceeding all
Mens Art, farre more than Earth a Tennis-Ball.
O let us then in all we enterprize,
Submit our wits to him who is so wise,
Craving his ayde, and giving him the praise
Of his great wisdom, which must (o) guide our wayes.

(n) Psal. 104. 6.
10 15. 24. 25.
26. 27. Psal.
136. 5.

(o) Psal. 31. 3.
Psal. 48. 14. Isa.
58. 11.

5.

Yea, these shew forth to Men Gods Providence,
Which doth the Seathus order, guide, dispence
In (p) wondrous manner, and feede, rule, sustaine
All Fishes, creatures which it doth containe;
And is as watchfull, restlesse (q) night and day,
As Seas, which ever move, but never stay.
Thrice (r) happie they who firmly can relie
Upon Gods care in all extremity:
He who each wave doth rule, and each fish feede,
Will in (s) due season, send them all they neede.

(p) Psal. 104.
28. 29. Pf. 145.
8. 9. 15. 16.
(q) Psal. 121. 1.
3. 4. 5. 6. 7. 8.

(r) Psal. 146. 5.
Psal. 34. 8.

(s) Psal. 34. 10.
17. 22. Psal. 37.
3. 4. 5.

6.

The Seas great depth, which few or none can
found,
Points out (t) Gods secret Judgements more profound:
Yea, Ships, Barkes, Boates which plough the Seas
bright face,
Yet leave no footsteps by which them to trace;
Gods hidden Counsell; wayes, and deepe decrees
Past finding out, present to all degrees.
Hence God is (v) sayd, in Sea to have his way,
His pathes in waters deepe past mans display,

(t) Rom 11 33
34. Psal. 36. 6.
Job 11. 7. 8. 9.

(v) Psal. 77.
19.

* Deut. 29. 29.
Rom. 12. 3. 1
Sam. 6. 19.
Exod. 19. 21.
22. 24.

O then adore his Judgements, Counsells deepe;
And not * presume into them once to peepe
With prying eyes, beyond those bounds which He
In sacred writ hath fixed unto thee.

7.

(x) Psal. 104.
25. Josh. 1. 4.

The Length and * widenesse of the Sea, which spreads
It selfe both farre and neere, to pious Heads.
And Hearts shewes forth the vaste immensity,
And Omni-presence of the Deity;
Which (x) fills both Earth and Heaven, Sea, world, Hell;
Tea every part of each: O strange to tell!

(y) Ju. 23. 24.
Psa. 1 39. 3. 7. 9.

Oh horrid Meditation! to the Rout
Of gracelesse sinners; when they goe about
To hide, or flye from God; who doth fore-stall,
Nay (y) fill all corners into which they crall.

(z) Psal. 139.
7. 3. 9. Amos 9.
1. 2. 3. 4. 5. Jer.
5. 23. 24.

How can they then escape his venging hand,
Which is so neare them both by Sea and Land?
Yet matchlesse solace to Gods chosen sheepe,

(a) Psal. 65. 5.
& 139. 9. 10. &
23. 4. Isa. 43. 2.
Josh. 1. 5. 7. 9.
Jer. 45. 5.

That his sweete (a) presence shall them cheere, fence, keepe,
By Sea and Land, where ere they live or goe:

(b) Gen. 39. 20.
21. 23. Act. 16.
24. 25. Dan 3.
23. 24. 24. 25.
26. 28. c. 6. 20.
21. 22. 23.

This makes them happie in a world of woe.
What neede we then to feare a banishment
From Friends, or home, or close Imprisonment:
In any hole or dungeon? since (b) no place
Can barre from us Gods presence or his Grace?
Which ever make an Heaven where they dwell,
A royall Pallace of the darkest Cell.

8.

(c) Psal. 107.
25. 26. 27. 28.
Isa. 50. 30. Lam.
2. 13. Jer. 51
35. Gen. 7. 18.

The raging Seas fierce waves and (c) roaring Cry
Which daunt all Hearts, spare neither Low nor High,
Bearing

*Bearing downe all before them who withstand
Their furious progresse, with a potent hand.
Describe Gods (d) dreadfull wrath, and dismall Ire,
Against obdurate sinners; who conspire
To breake his Lawes, oppose his Christ, despite
And greive his Spirit, finning with delight,
Without remorse or checke, till they (e) provoke
Him to consume them with a fatall stroke.
O let us oft consider, still feare, shunne
His dreadfull wrath(f) from which we cannot runne,
Much lesse resist it, praying Christ to swage
And quench it (g) least we perish in Gods rage.
The angry Floods can onely drowne or fright
Us for a moment; but if Gods wrath light
Upon us; Soule and Body both shall be
Under its Tortures for (h) Eternitie.*

(d) Nah. 1. 2, 10
12. c. 2. 1.

(e) Psal. 2. 2. 3.
4. 5. 9. Deut. 29.
19. 20. Jer. 7.
18. 19.

(f) Psal. 139. 7.
8. 9. 10. Jer. 11.
11. 2 Chron.
20. 6.

(g) Psal. 2. 12.

(h) Mat. 29. 41.
Rev. 21. 8.

9.

*The Sea so usefull, good, and meete for Fish
And foule of all sorts that mans heart can wish:
For Salt, Clouds, raine, springs, rivers (i) (which
proceede
From it) and traffique for all things we neede:
Proclaimes to all (k) Gods goodnesse, bounty, grace,
Who all this goodnesse in the Sea did place,
To make Men happie. Let this goodnesse raise
Our hearts to Love, and give him all (l) due praise.*

(i) Eccles. 1. 7.
Psal. 104. 9. 10.

(k) Psal. 33. 5.
145. 9. 10.

(l) Psal. 107. 8.
15. 2. 31. Psal.
145. 7. 4. 10.

10.

*Once more; the Springs and Rivers which (m) ascend
Out of the Sea at first, and in it end:
Instruct us sweetely, how that every thing
From God (the Sea of being) (n) first did spring.*

(m) Eccles. 1.
7. Psal. 104. 9.
10.

(n) Rom. 11.
36. Gen. 1. 1.
Pro. 16. 4.

And

(o) 1 Cor. 11.

31. 1 Pet. 4. 11.

(p) Luk. 1. 74.

75. Rom. 14. 7.

8.

(q) 1 Chron.

29. 11. to 18.

1 Cor. 4. 7. and

15. 10.

(r) Act. 17. 28.

(s) 1 Chron.

29. 11. to 18.

Psal. 29. 2. Psal.

56. 12. Psal.

116. 12.

And therefore should by way of thankfulnesse
 Their course, Aymes, Ends to him alone addresse,
 But chiefly Man, (*first made, and since that (o) bought*
To (p) serve God onely in deed, word, and thought;)
 Should all returne to him from whom it flowes,
Since (q) all is his that on us springs or growes.
 O let us study from our Hearts to give
 All unto him, (*r*) in whom we are, move, live;
It is his (s) due, our duty, all we have
To render to him, who our soules must save:
 Most blessed God let us thus oft behold
 Thee in this Christall glasse, the Sea, our cold
 And frozen Hearts to warme, with these sweete
 Rayes
 Which it reflects, to thine eternall praise.



Meditations of the second Sort.

A Gaine the Sea's of Christ a lively Type
 And his deare blood, which doth our sinnes
 out-wipe.

1.

For, as the Sea all filth doth clense away
 From Bodies, Vessells, Meates, Hearbes, Fruites,
 Aray,

That in it washed are: So Christs sweete Blood
 (*More (t) clensing than the purest spring or Flood*)

* *All filth and spots of sinne, which Soules defile,*
And in Gods eyes present them foule and vile,

Doth

(t) Mal. 3. 2. 3.

* 1 Joh. 1. 7.

Rev. 1. 5. Isa. 1.

16. 17.

*Doth quite abolish, and so purge away
From all such foules, as on him fast hold lay
By faith unsained, that no filth nor staine
Of any sinne, upon them shall remaine
To make (v) them loathsome in his Fathers sight,
In which they shine as starres most cleare and bright.
O let us prize this Blood beyond compare,
By which our Soules from sinne thus clensed are.*

2.

*The Sea which did the (y) wicked world destroy
By Gods command; yet saved upright Noy.
With that red Sea, which the Ægyptians drown'd
When Gods owne people past it on dry ground
In safety, shadow that red Sea of Blood,
Which Christ upon the (a) Crosse shed for our good:
Wherein the (b) sinnes of all his chosen sleepe
With Hellish Pharaoh, and his Hoast, so deepe
Are sunke and drowned, that they never shall
Appeare againe, their Soules once to inthrall.
O let our Sinnes in this red Sea be dround,
Then are we certaine nought shall us (e) confound.*

3.

*The Sea's the way, meanes, passe to (d) to transport
Men to those Ports to which they would resort.
Christs blood's the sea, (e) way, ship which men con-
voyes
From Earth to Heaven, and eternall Joyes.
Sweete Jesus let the Sea of thy blest Blood
Condukt and leade us safely through the Flood
And Rockes of this worlds Sea, to Heavens Port,
To which thy chosen Flocke with hast resort.*

K

The

(v) 1 Joh. 1.7.
Rev. 1. 5. Heb.
9. 14. Ephes. 5.
26. 27. 1 Cor. 6.
11. Act. 3. 19.
Zech. 13. 1. Rev.
7. 14.
(x) Dan. 12. 3.
Mat. 13. 43.
Phil. 2. 15.
(y) Gen. 7. & 8.

(z) Exod. 14.
15. 10 31.

(a) Col. 1. 20.
Rev. 7. 14.
(b) Mich. 7. 19.
1 Joh. 1. 7. Jer.
50. 20. c. 31. 34.

(c) Isa. 45. 17.

(d) Jonah. 1. 3.
Isa. 8. 2.

(e) Joh. 19. 6.
Ephes. 2. 12. 13.
18. 19. Rev. 5. 9.
10. Heb. 10. 19.
20.

4.

(S) Psal. 80. 7.
19. & 89. 15.
Cant. 2. 14. A. 2.
2. 28.

The Seas faire, lovely, shining azure Face,
It's pleasant Calmes in Halcion-daies Gods Grace,
And sweete appeased (f) *Loving Countenance*
To us in Christ, (which raps into a trance
The saddest Hearts and fills them with content
And matchlesse joyes) most lively represent.
O then in all our grieve and misery,
On Gods sweete smiling Face still fixe an Eye,
Which will support our soules in all distresse,
And cheare them so, that nought shall us oppresse.

Sweete Jesus when the Sea we view or passe,
Present thy selfe thus to us in its glasse :
Then if it wrecke or drowne us, yet shall we
Through thy Bloods Sea, escape and saved be.



Meditations of the third Ranke.

(g) 1 Pet. 5. 8.
1 Joh. 2. 15. 16.
1 Pet. 2. 11.

Besides, the Sea exhibits to our sight
A lively Emblem of the State and plight
Of Gods Elect, with all those sore and great
Stormes of Afflictions, which doe dayly beate
Upon them, whiles they passe this Sea below.
Where (g) World, Flesh, Devill, seeke to overthrow.

For

I.

For first, the Sea is * *restlesse night and Day;*
 Its flux and constant progresse, none can stay :
 Just so are Gods elect, who *alwayes move;*
 (b) *Tending to Heaven and the things above;*
 No Bankes, Winde, Stormes, (i) *threats, death, their*
course can cease
Till they arrive at Heavens Port in Peace.

* Isa. 57. 20.

(b) Psal. 84. 7.
 Phil. 3. 13. 14.
 15.

(i) Rom. 8. 35.
 36. 37. 38. 39.
 2 Cor. 1. 8. 9. 10.
 11. c. 6. 4. 10. 11.
 Heb. 11. 35.
 36. 37.

2.

The Sea is ever (t) *toft from place to place*
With Winds, stormes, Tides: And is not this the Case
 Of Gods deare Saints? still (l) *banded too and fro*
 (By *sundry Tempests which they undergoe*)
From Coast to Coast, from Goale to Goale, to shew
They Pilgrims are, and Strangers here below.
Fixt to no Certaine Clime, and that their home
And resting place, is in the world to come.

(k) Jam. 1. 6.
 Jer. 5. 22.

(l) Job 7. 24.
 Psal. 109. 23.
 Isa. 22. 18. c. 54.
 11. Heb. 11. 8.
 9. 13. 14. 27.
 37. Gen. 12. 1.
 5. 6. 8. 9. 10. c.
 15. 13. 1 Cor.
 11. 23. to 29.
 Ruth. 1.

(m) Gen. 47. 9.
 1 Chron. 29. 15
 Psal. 39. 12.
 Psal. 119. 19.
 Heb. 11. 13. 14.
 1 Pet. 2. 11.
 Lev. 25. 23.
 (n) Isa. 57. 20.
 (o) Isa. 1. 16.
 Cant. 5. 3. 1
 Cor. 6. 11. 2
 Cor. 7. 1. Rev.
 7. 14. Heb. 9.
 14. Tit. 3. 3. 5.
 Ephes. 4. 22. 30
 32.

3.

The Sea is ever working, purging forth,
 And (n) *casting out filth, weedes, trash of no worth*
 Which falls into it, and corrupt, defile
 Its Christall streames, making them foule and vile.
 Thus Gods Elect still (o) *purge out, and eject.*
Those Lusts, sinnes, vices, which their Soules infect
With such suggestions as foule Devills cast
Into their Hearts, them to pollute and Waste.

4.

(p) Psal. 107.
25. to 30. Jon.
3.

(q) Psal. 34. 19.
Psal. 42. 7. Act.
14. 22. Heb. 11.
35. 36. 37. 38.
2 Cor. 11. 23.
to 29. Ruth. 1.
20. 21.

The Sea's (P) exposed to all stormes and Winds;
So (q) Saints to Troubles, Crosses, of all kindes,
To make them humble, and translate their love
From things on Earth, unto the things above.

5.

(r) Psal. 119. 9.
11. 24. 30. 98.
to 106. Gal. 6.
16. 2 Pet. 1. 19.

None dare to crosse the Sea without a Card
Or Compasse, which they still with care regard,
Steering their course thereby, for feare they stray
Or misse their Port, and so be cast away:
Thus Gods Elect, whilst they doe saile and rove
In this worlds Sea, by Compasse ever move;
Steering their Rudder, by (r) Gods Sacred Writ
For feare they misse their Harbor, or else hit
Their Soules against those Rockes, Shelves, Sands
which lye
To Crosse their voyage to Eternity.

6.

(s) Psal. 119.
67. 71. Ezech.
16. 62. 63. 2
Chron. 23. 11.
12. 13. Heb. 11.
24. 25. 26. 27.

The Ebbing Sea discovers to the eye
Those dangrous Rockes, Shelves, Sands, that hid-
den lye
At full Sea Tides, which then oft drowne and
finke
Those who approach them, when they least feare,
thinke
Of any danger: So the Ebbing State,
The Crosses of Gods Chosen (s) Demonstrate
And point out to them many Rockes, Shelves, Sands,
To shipwracke Soules, betray them to the hands

Of

*Of Hellish Pyrats, which still hidden lye,
And undiscerned in prosperity.*

*By which they shun their danger, and commend
These Ebbes, which from such perills them defend,
Before those Full-Sea-Tides of wealth and joy,
Which (†) Shipwrecke thousands, and their Soules de-
stroy.*

(†) Prov. 1.32.
Jer. 22. 21. 1
Joh. 2. 15. 16.
1 Tim. 6.9.10.

7.

*The lowest Ebbe, hath still the highest Flood;
Saints deepest sorrowes (v) end in greatest good:
Their Floods of joy transcend their Ebbes of woe
Beyond compare, and all their griefes out-goe.*

(v) Psal. 126. 2.
3. 5. 6. Isa. 25. 8.
9. c. 35. 3. 4. 10.
c. 61. 3. c. 9. 3.
4. c. 65. 14. Mar.
5. 4. 11. 12. Rev.
6. 9. 14. 15. 16.
17.

8.

*When Seas are at their lowest Ebbe, they then
Forth-with begin to spring and flow. So men
Belov'd of God, when as they seeme to lye
At lowest (w) Ebbe, in deepest misery,
Past helpe, past hope in Carnall mens account,
Beyond all expectation, spring and mount
Above their Crosses, and enjoy a Flood
Of Peace, wealth, honour; and the greast good.
If old examples faile, you may now view
The truth hereof in some yet fresh and new.*

(w) Ephes. 3.
20. 21. Gen. 22.
10. 10 20. c. 42.
9. 10 50. Exod.
12. and 14. Hest.
5. 6. 7. 8. & 9.
Dan. 3. 8. 10 30.
c. 4. 33. 34. 35.
36. 37. c. 7. 15.
10 28. Mar. 27.
& 28. 1. 2. 1
Sam. 2. 6. 7. 8.
Psal. 3. 2. 3.

9.

*Gods (x) Will and pleasure onely is the Cause
Why Seas doe Ebbe and flow; not any Lawes
Of Nature, Moone, or Planets: So the will
And (y) blessed pleasure of our God is still*

(x) Psal. 95. 4.
5. Job 38. 2. 10.
(y) Job 1. 21.
1 Sam. 3. 18. &
2. 6. 7. 8. Deut.
32. 39. Mar. 10.
29. 30. 31.

K 3

The

(*g*) Psal. 107.
25. 26. 27. Jon.

1. 4.

(*a*) Psal. 73. 14.
25. 26. 28. Phi.

3. 26. Psal. 130.
1. 5. 6.

(*b*) Numb. 34.
3. 12.

(*c*) Heb. 12. 11.
Psal. 71. 20.
Ruth. 1. 20.

(*d*) 2 Cor. 1. 4.
5. 6. Heb. 12.
11. 12. Psal.
126. 5. 6.

(*e*) Psal. 119.
67. 71. Isa. 48.
10. Jam. 5. 10.

(*f*) Dan. 12. 35.
c. 12. 10. Isa. 1.
25. 1 Pet. 1. 7.
Zech. 13. 9.

(*g*) Psal. 119.
61. 71. 75. 2
Tim. 4. 17. 18.
Isa. 30. 20. 21.

The first chiefe cause, of all the Ebbes and Tides
Which here befall his Saints, nought else besides :
Yea, as Sea Stormes (*e*) proceede from God, and tosse
Men up towards Heaven : So each storme and crosse
Which lye on Gods Elect (*a*) from him first springs
And nearer Heaven them lifts up, and brings.

10.

The Sea is (*b*) Salt and brackish : Crosse are
The like, at (*c*) first, to Saints who doe them beare.

11.

The Saltest Seas the sweetest Filhes breed :
Saints (*d*) sweetest comforts from the Crosse proceede :
Yea, as the best and largest Fish are found
In Saltest waters : So the best, most sound,
Large, strongest Christians, which wee finde, or
know,
In (*e*) harshest Floods of Sorrowes alwayes grow.

12.

The Seas salt waters clense and purifie
Things that are filthy : Thus adversitie
Doth (*f*) purge and wash away from Gods Elect
Those Spots, sinnes, vices, which their Soules infect.

13.

Seas brinish waters pickle and preserve
Things from corruption: So (*g*) Afflictions serve
To season Saints, who else would putrefie,
And rot in those foule sinnes, which now they flye.

Sea-

14.

Sea stormes drive Men to (b) prayers, cryes, and teares,
 Augmented and intended by their Feares :
 Yea, make them post to Harbours, for relcefe;
 And bid the Sea adieu with Joy, not greefe :
 Thus troubles cause the Saints to (i) pray and cry
 To God for helpe with greater fervencie;
 Intend, increase their prayers; make them (k) flye
 To God their Harbour, for security;
 Cause them to loath and (l) leave this world with joy:
 Whose waves and Tempests them still sore annoy.

(b) Psal. 107.
 27. 28. 29. Jon.
 1. 4. to 16. Mat.
 8. 24. 25.

(i) Psal. 18. 6.
 118. 15. 120. 1.
 Hof. 5. 15.
 (k) Psal. 143. 9.
 10. 11. 12.
 (l) Phil. 1. 21.
 23. Job 10. 1. 1
 King. 19. 4.

15.

And as great blustering stormes doe sooner drive
 Ships to the Harbours where they would arrive,
 Then Calmes and mildest Gales: So (m) Crosses
 mend

Gods darlings speed, and oft times sooner send
 Them unto Heaven, then (n) prosperity,
 Which calmes their Sails, and makes them still to lye,

(m) Hosea 5.
 15. Psal. 107.
 27. 38. 30. Psal.
 143. 9. 10.

(n) Psal. 30. 6.
 Jer. 22. 31. Pro.
 1. 27.

16.

The Tempest that befell the Ship wherein
 The Prophet (o) Jonab fled, and slept in sinne,
 Did never slacke nor cease, till he was cast
 Into the Sea, which done, the storme was past :
 So, Saints afflictions (p) never swage nor end,
 Till Jonab be cast out, and they amend,
 Which done, their Tempests cease, and calmes succede,
 Unlesse some other Jonab in them breede.

(o) Jonah 1.

(p) Josh. 7. 11.
 12. Jona. 3. 10.
 Hof. 5. 15. Isa.
 27. 9. Ezeck.
 16. 61. c. 36.
 21. to 38.

In

17.

(q) Jer. 51.42.
Mat. 6.24. Psal.
107.27.28.29.
* Dan. 11.35.
(r) Job. 1.13.
102. Psal. 42.
7.88.7.&34.
19. Isa. 54.11.

In stormes at Sea, the (q) waves come on so fast,
That fresh succede before the first be past:
So Crosses on Gods Saints so thicke oft lite
To humble, try, purge, wash and make them bright:
That one (r) treads on the others heeles, and new
Come on before the old bid them adieu.

18.

(s) Psal. 107.
28.29.30. Jon.
1.5. Mat. 8.24.
26. Psal. 8.9.
(t) Psal. 34.19.
& 37. 38. 39.
40. Job 42.10.
11. Jam. 5.11.
Psal. 94. 13. &
116.7. Isa. 14.
9. c. 57. 2. I
King. 5.4. Mic.
7.8.9.
(v) 1 Pet. 5.6.
Psal. 37.34. Isa.
25.9.

Yet, as Sea-stormes, though long, still (s) end at last
In pleasant Calmes; thus Crosses, which so fast,
So, thicke presse on Gods Saints for many Dayes,
(Yea moneths and yeares oft-times) (t) conclude
alwayes,
In Gods due time, in sweetest Calmes of peace,
And Tides of Joy: Blest Tempests which so cease!
O then in all thy sorrowes, Troubles, still
Waite and depend on God by Faith, who will
(In (v) fittest season) send such Joy and Ease
As shall thine Heart cheare, and all stormes appease.

19.

(*) Gen. 7. & 8.

(y) Nah. 1.8.9.
10. Jer. 15.6.
7. Judg. 5.31.
Psal. 80.16.

The Seas great deluge did both (*) overflow
The wicked old world, and it overthrow,
Yet Righteous Noe did then escape its rage;
And landed safely when the Flood did swage.
Just thus, Afflictions waves and Deluge (y) wracke,
And drowne all carnall wretches which doe lacke
Gods grace and faith to hold them up; when they
Who with true faith, their soules on God can stay

And

*And Anchor; never sinke; but swim and beare
Their (2) heads above all Seas with joyfull cheare;
Ariving safely, when the Stormes are past,
In Heavens Harbour, where they Anchor cast.*

20.

*All those who use the Sea, doe ever minde
The (a) Port to which thy Sayle; and as the wind
Doth bring them nearer to it day by day
Their Joyes increase, the more sayles on they lay,
Longing to end their voy age, and arive
At that sweete Haven unto which they drive:
Thus Gods Elect (b) have alwayes in their Eye
The Port above, to which they dayly flye
With all their speede and might, and as each day
Doth bring them nearer to this happie Bay;
Their inward Joyes and Comforts still increase,
The more they long there to arive in peace:
Mending their speede, imbracing with delight
(That which all others doth so sore affright)
Grim * pallid Death, the Pilot to convoy
Them to this Haven of Eternall Joy.
Lord, teach us Heavens Port thus still to eye
Whilst here we saile, that when we come to dye,
We may attaine it; and there safely ride
Free from all perrils of winds, stormes, and tide.
Lord make us thine Elect, that we may gaine
This Port, where all thy Saints in blisse shall reigne.*

(2) Psal. 46. 1.
2. 3. 4. & 27. 1. 3
Rom. 8. 35. 36.
37. 38. 39. Mic.
7. 8. 9.

(a) Psal. 107.
30.

(b) Phil. 1. 23.
c. 3. 2. 3. Rom.
8. 23. 2 Cor. 5.
1. 2. 3. 5. 8. Luk.
2. 29. 2 Tim. 4.
6. 7. 8. Rev. 22.
20.

* Luk. 2. 29.
Gen. 46. 30.

L

Medi.



Meditations of the fourth Classe.

Further, the Sea doth fitly Characterize
Most wicked mens deportment, and their guise.

I.

(e) Isa 57. 20.
2 I. C. 1. 4. 5. 6. 2
King. 6. 33. 2
Chron. 28. 22.
25.

(d) Psal. 39. 9.
Lam. 3. 26.
Judg. 10. 13.
1 Sam. 3. 18.

For, as the Sea, so they still (e) rage, foame, roare,
When crost, sicke, pained, storming more and more
As their afflictions grow, and multiply;
So as, their Phisicke proves their Maladie;
Whereas the godly are (d) meeke, patient, still,
And silent in the greatest stormes of ill.

2.

(e) Isa. 47. 20.
21.

(f) 2 Chron.
28. 19. 22. 23.
1 Cor. 15. 33.

(g) 1 Cor. 5. 6.
Gal. 5. 9. 2 Kin.
13. 6. c. 14. 29.
c. 17. 21.

The Sea's (e) oft troubled, and then casts out nought
But mire and dirt from its dis-gorging throate:
Ungodly men are restlesse in their Minde,
Much troubled, vexed; leaving nought behinde
But (f) dirt and filth of Oathes, lewd talke, sinnes, crimes,
And noysome lusts; which they cast up oft times
In such aboundance, that they soone (g) infect
All places with the filth they thus eject.

3.

(b) Ps. 104. 25.
Lam. 4. 3.

The Sea a (b) world of ugly monsters breeds
Within her wombe, the which she dayly feedes

Whole

*Whole (i) worlds of monstrous Sinnes and lusts are bred
In wicked Hearts, and dayly nourished.*

(i) Rom. 1. 29.
30. 31. Aſt. 13.
10. Eph. 4. 19.

4.

*The Sea is (k) floating and unconstant still,
Moving with Wind and Tide which way they will
Direct and steare its course; so wicked men
Are (l) fickle and unstable, even when
They seeme most firme; changing their friendship, love,
Tea Faith, Oathes, Friends; as Times, Winds, Tides
them move.*

(k) Isa. 57. 20.
Jam. 1. 6. Gen.
49. 4.

(l) Gen. 49. 4.
Jam. 1. 8. 2. Pet.
2. 14. c. 3. 16.
Isa. 1. 5. c. 31. 6.
Jer. 5. 23. c. 6.
28. c. 3. 6. 8. 11.
12. Hof. 11. 7.

5.

*We see, the Sea is (m) never full, though all
Springs, Rivers, Waters, dayly runne and fall
Into it; So though this worlds streames all flow
And fall into Ill men, they never grow
The (n) fuller by them, but still empty are,
The more they have, the more they carke and care.*

(m) Ecclef. 1.
7.

(n) Ecclef. 5.
10. 12. 17. Pro.
30. 15.

6.

*The Sea is (o) deepe, deceitfull: Ill men too
Are (p) so: whence both a world of men undoe:
Then never make a wicked man thy Friend,
For feare he cheate, undoe Thee in the end.*

(o) Pſal. 135. 6.
Gen. 1. 2. c. 7.
11.

(p) Pſal. 64. 6.
Pſal. 35. 20. and
43. 1. Jer. 17. 9.

7.

*Seas shew no mercy but (q) devoure, drowne all
Without remorse, who in their mouthes once fall:
Thus wicked men are (r) cruell;mercileſſe,
Voyd of all pittie, ready to oppreſſe.*

(q) Exod. 14.
28. Gen. 7. 21.
22. 23.

(r) Prov. 12.
10. Hof. 12. 7.
Aſt. 9. 2. Zech.
3. 3. Mar. 2. 16.

L 2

And

*And ruine all Sorts; no worth, parts, sex, age,
Can rest exempted from their Hellish rage.*

8.

* Añ. 27. 29.

*The Sea is full of * Rockes, Shelves, Sands which split,
Wrecke, drowne ships, boates, and men that on them
hit.*

(s) Prov. 5. 3.
to 15. c. 1. 10.
to 20. c. 7. 8. to
27.

*Ill men are (s) fraught, with Rockes, Shelves, Sands
of vice*

*And sinne, to which they others oft entice,
Amidst the which they so long saile and play,
Till both their soules be split and cast away.*

9.

(t) 1 Sam. 25.
10. 11. Rom. 1.
29. 30. 31. 2
Tim. 3. 2. 3. 4.

*The Sea is harsh, tart, brinish, and nought growes
Upon those Sands and Bankes it over-flowes:*

*Ungodly men are (t) churlish, crabbed, rude,
Unkinde, at least to those who are remu'de:*

*Barren of goodnesse, grace, truth, piety;
And others make so by their company.*

(u) Isa. 5. 2. 7. 2
Tim. 2. 17. 1
Cor. 5. 8. Isa. 1.
5. 6. 7. 2 Chro.
c. 28. & 33.

*No grace or goodnesse shall once (u) thrive, or sprout
Where things are swayed by this wicked Rout.*

10.

(x) Psal. 104.
25. 26.

*The (x) Sea is ever open night and day
To all of all sorts, like a common way:
Thus, lewd mens Hearts doe alwayes open lye
To sinnes of (y) all kindes; no iniquitie
So great, strange, horrid, but may freely saile
Within their Hearts, and over them prevaile.*

(y) Rom. 1. 29.
30. 31. Eph. 1.
4. 19. 2 Tim. 2.
26. Rom. 6. 12.
13. 17.

The

11.

The Seas salt waters farre exceede the sweete
And pleasant streames; yea, drowne them when
they meete,

Ungodly men in number much Surmount
Christshosen flocke; so (?) *small in Mans account,*
Tbat they oft times are hardly seene; and lye
Like wheate in chaffe, bid in obscurity :
From whence we learne that Papists ill conclude
Their Church the truest, from her multitude.

(?) Mar. 7.13.
14. Luc. 13.23.
24. Rom. 9.27.
c. 10. 16. 1 Pet.
3.20. Rev. 3.4.
Isa. 17.5. 6. 1
King. 19.14.

12.

The Sea is Lawlesse, Lordlesse, (a) *none can tame*
Or rule it, but that God that made the same :
Lewd men are such, no (b) *mortall might but God*
Can breake, tame, sway them, with his Iron Rod.

(a) Joh. 9. 8.
Psal. 89.9. Psal.
93.4.
(b) 2 Tim. 3.3.
3.4. Jam. 3.7.8.
Psal. 2.2.3.

13.

Sea waters heated, soone grow cold againe,
And alwayes after cold, harsh, salt, remaine;
So wicked men heate with afflictions fire
Or some good fits of zeale, doe * soone retire
Unto their former coldnesse, brackishnesse,
Which to their * dying dayes doe them possesse.

* Psal. 106.13.
21. Hof. 6.4.
* Joh. 8.21.24.

14.

We see Sea waters themselves cast and mold
Into each vessels shape, which doth them hold:
So, ill men will themselves * shape, and apply
To every place, time, fashion, company;

* Psal. 106.35.
36. Judg. 1.21.
33. c. 2.2.

And water like, will suite themselves full well
To any Sect, Religion, where they dwell.

15.

The Sea, with rage, the Rockes doth oft assaile,
To over-turne them, yet can nought prevaile,
But still with losse it selfe doth breake and split,
Not them, whiles its fierce waves against them hit:
Thus wicked men, whilst they with furie rage
Against our Rocke Christ, or his Heritage,

(c) Psal. 2.2.3.

9. Rev. 2. 27. Pf.

50. 22. Mat. 21.

44. Isa. 8. 9.

(d) Psal. 125. 1.

Prov. 10. 30.

Isa. 33. 20.

Mat. 7. 24. 25.

(e) Rev. 19. 20.

c. 20. 10. c. 21.

8. Mat. 25. 41.

*Themselves (not him, nor them) to (c) powder grinde
And in the close, nought but confusion finde.*

O dash not then against these Rockes, which shall
Stand (d) firme amidst all stormes that on them fall:

Lord let us never be of this lewd crue,

But with thy grace our Hearts and Lives renue

That so we may escape that (e) Lake of fire

Where they shall ever seek thy scalding Ire.



Meditations of the fifth Sort.

O Nce more, me thinks the Sea (whichever
floates,

But never rests,) presents unto my thoughts
A lively Mappe of this vaine World; (which, it
In some respects resembles very fit;)

Yeelding them ample Sea-roome, for to hale,
And chase this Theame with a delightfull Gale,

Untill

Untill my roving Muse, quite tyred shall
Take in her Sailes, and let her Anchor fall.

I.

Now to begin this pleasing chase? the Seas
Are salt, harsh, brackish, and no Pallats please:
This world is (f) bitter, tart, and salt to all,
Through sicknesse, sorrowes, crosses, which befall
Them in some kinde or other, for to make
Their Hearts more willing its love to forsake:
But most unpleasant is it to Gods Saints
Of any others; *whose most sad (g) Complaints*
Of its (h) sharpe Brine, would pierce a heart of ste'e,
And make all salt we in it taste, or feele.
How can we then this brinish world once love,
Or be unwilling from it to remove
Unto that other? *fraught with all (i) delights,*
All sweetest Joyes, and Soule-refreshing sights!

2.

Sea waters drunke downe, hurt, gnaw, fret, decay
The Entralls, and oft times take life away:
This brackish world, quast down, (k) the soule annoyes,
Corrodes, consumes, and at the last destroyes.
Those who sippe of it, sickely grow, but such
Are past all cure, who swallow over-much.
O let us never bibbe, *carouse, or (l) love*
Her poysonous cups, which doe so deadly prove.

3.

Salt waters still increase, not quench mens thirst,
He that drinkes these, is dryer than at first:

This

(f) Ruth. 1. 20.
21. Exod. 1. 19.
Job. 3. 10. c.
13. 26. c. 23. 2.
(g) Job 3. & 6.
10. Psa. 6. & 31.
& 35. & 38. and
62. & 69 & 22.
Lam. 1. & 2. &
3. & 4.
(h) Job 7. 11.
c. 9. 18. c. 10. 1.
c. 25. 25. Isa.
38. 15. 17. Lam.
1. 4. c. 3. 15.
(i) Psa. 116. 11.
Isa. 35. 10. c. 51.
11. Rev. 22. 2.
to 8.

(k) Jam 4. 4. 9.
10. 1 Joh. 2.
15. 16. 17..

(l) 1 Cor. 7. 30.
31. 1 Joh. 2.
15. 16.

(m) Ecclef 4.8.
c. 5. 15. Ifa. 56.
11.

This worlds salt streames mens drougt can never
fwage,

*The more they drinke, the (m) more their thirst doth rage;
A cup or two, still makes them long for more;
And none so dry, as those who have most store
Of this worlds waters, which doe onely feede
Not quench the dropsie; cause, not helpe their neede.
O taste not then her streames, but them desie,
Which fwage no thirst, but make men still more
drie.*

4.

(n) Jam. 1. 6. Ifa
57. 20.

*The Sea is ever (n) floating, changing place,
State, and condition, never in one Case :
Sometimes it flowes a space; then ebbes againe
Forth-with; and Stormes, its Calmes still en-
tertaine.*

(o) 1 Cor 7. 31.

(p) Psal. 39. 9.

119. 19. Levit.

25. 23. 1 Chro.

29. 15. 1 Petr. 2.

11. Heb. 11. 8.

9. 13. 14. 15. 16.

37. 38. Psal.

107. 4. 5.

(q) Job 1. 13.

to 22. Prov.

23. 5.

(r) 1 Sam. 4. 17

to 22. Job 8. 9.

c. 14. 1. 2. Jam.

3. 14. Ifa. 37.

36. Psal. 113.

14. 15. 16. Luk.

18. 26. Psa 90.

5. 6. 7.

(s) Dan. 4. 3. to

35. c. 5. 30. 31.

c. 6. 23. Esth. 7.

*If now it smiles, anon it frownes, foames, fwels,
Ringing the changes more than any Bells:
This (o) world is flitting, fickle, mutable;
We all like (p) strangers, pilgrimes in it dwell,
Roving from place to place till death arrest
Our wandring Corps, and lose us in Earthes brest.
Sometimes the flowing Tydes of happinesse
Mount us aloft; anon, some Ebbes depresse
And cast us downe; farre lower than before,
As happy made, to be more vile and poore.
One space a Calme or pleasant Gale doth smile
And breath upon us; but within a while,
Tempestuous stormes and whirle-winds over-take,
Tosse, teare, split, sinke us, and we shipwracke make.
To day we rich are, (q) ere to morrow poore;
Well, in the morning, (r) dead, or at deaths doore
Ere night : in Honour and esteeme this houre,
The next, (s) cast downe, base, withered like a flower.*

How

How many sayling in full streames of wealth,
 Pomp, Honour, Pleasure, Favour, Greatnesse, Health
 And all contentments which the world can give
 Unto her darlings, whilst they therein live,
Have in one (t) houres space, beene stript of all,
And dash't in peeces with a suddaine fall?
 How many (v) mighty Kings, States, Monarchies,
 Have in a moment felt such miseries,
 Such fatall changes in their worldly State,
 As no Heart could conceive, no tongue relate?
 Unconstant world (more full of changes then
 The Sea or Moone) how can the sonnes of men
 Once (*) love or trust thee? Goe, cheate ot l. 15.
 Thy sickely friendship ever will defie.

5.

The Sea is full of (y) Rockes, which sinke and quash.
 Those Ships, Barkes, Boates, that doe against them
 dash:

This world hath farre more Rockes to wracke and
 Split

The Soules of such as doe against them hit.

(z) Wealth, honours, lusts, pompes, pleasures, pride of Life,
 With sundry oiber Rockes, are here at strife

Which shall most soules destroy, and sinke to Hell,

In Seas and (a) Lakes of brimstone still to dwell.

How dare we then approach these Rockes, or run
 Upon them, which whole Millions have undone?

Or take delight this worlds ill Seas to crosse,

Where most are Wreckt, none scape without some
 losse?

(t) Esther. 7.
 Dan. 4. 33.

(v) Exod. 14.
 27. 28. Num.
 31. 7. 8. 9. Josh.
 8. & 10. 11. &
 12. Judg. 1. 6.
 7. c. 7. & 8. 1
 King. 16. 22. 2
 King. 9. & 11.
 & 13. 14. 15.
 16. 17. & 19. 21.
 23. 24. & 25.
 2 Chron. 36. 1.
 10. 22. Dan. 4.
 30. 10. 35. c. 5.
 30. 31. Aft. 12.
 21. 22. 23.

(*) 1 Joh. 2. 15.
 16. 17.

(y) Aft. 27. 29.

(z) 1 Joh. 2.
 15. 16. 17. c. 5.
 19. Jam. 4. 4. 1
 Tim. 6. 9. 10.
 11.

(a) Rev. 19. 20.
 c. 20. 10. Mat.
 25. 41.

M

The

6.

The Sea a smiling, shining azure face
 And lovely out-side hath her selfe to grace;
 Wherewith she hides her savage cruelty,
 Rockes, Shelves, Gulfes, and those Monsters that
 doe lye

Close couch'd in her, to wrecke and to devoure
 All those her beauty drawes within their power.
 This cheating flatering world, mens foules to traine
 Into her deadly Snares (where they remaine
 Fast hampred till they perish) still presents
 Her selfe to them, deckt with such Ornaments,
 Such out-side, beauty, pompe, State, gaudinesse,
 And seeming shewes of present happinesse,
As ravish most mens Eyes and Hearts (b) with Love
Of her, and turne them from the things above.

(b) 1 Joh. 15.
 16. 17. Jam. 4.
 4. Col. 3. 2.

Whereas, if they once saw, or could discry (lye
 Those horrid Monsters, Rockes, gulfes, snares that
 Hid under her faire surface, they would shun
 Her Love, and faster from, than to her run
 O let us view her intrals, not her skin;
 She's Gold without, but Poyson, Drosse, within.

7.

The Sea lyes open to all (e) stormies and winds,
 This world exposed is unto (d) all kinds
 Of Tempests, Crosses, Losses, Gustes, and Harmer:
 How can we then lye sleeping in her Armes?
 Or hope to finde peace, rest, content, or blisse
 In her, where we are certaine all to misse?

(e) Jonah. 1. 4.
 Psal. 107. 25.
 26. 29.
 (d) Joh. 16.
 33. 1 Pet. 5. 9.
 2 Cor. 6. 4. 2
 Tim. 3. 11. 12.
 2 Cor. 4. 8. 10
 13.

The

8.

The Clouds above much darken, and obscure
The Seas bright shining face, whiles they indure:
So clouds of crosses sent from God, deface
This worlds bright Luster, much eclipse her grace;
*Making her (e) loathsome in those very Eyes,
Which in her Sun-shine, did her over-prise.*

(e) Job 10. 1.
1 Joh. 2. 15.
16. 2 Cor. 5. 2.
3. 4. Rom. 8. 19.
10. 24.

9.

Those Fogges, Cloudes, Stormes, which darke the
light-some skies
Ecclipse the Sun-shine, worke much harme, arise
*Out of the (f) Sea at first: Most cloudes of woes
Mills, fogges of sorrowes which doe interpose
Twixt Men and Heaven, hiding Gods sweete Face
And preface from them, with his Rayes of grace,
(g) Vexing their Hearts, Mindes, Soules, doe ever spring
From this worlds Seas, which nought but mischief bring.
O let us never fixe our mindes or Hearts
On her, that is the cause of all our smarts!*

(f) 1 King. 19.
43. 44. Job 38.
8. 9.

(g) 1 Tim. 6.
9. 10. Jam. 5. 1.
10. 7. Ecclef. 2.
22. 23.

10.

The lowest Ebbes Seas highest Tydes succede:
Mens greatest falls from this worlds heights pro-
ceede;
Expect then when her Tydes doe highest flow,
*Same (h) great approaching Ebbe to bring thee low.
Let not then her spring Tides of happinesse
Make men secure, proud, haughty, or to blesse
Themselves without good cause, since none so nigh
Are to a fall, as those the mounts most high.*

(h) Esth. c. 6. 10
9. Dan. 4. 30. 10
34. Act. 12. 11.
12. 13. Luk.
12. 15. 10. 21.

11.

(i) Lam. 2. 13.
2 Sam. I. 20.

The Breaches which the Sea makes on the maine
Are (i) hardly made up, or repair'd againe:
The Ruptures which this worlds Floods dayly
make

(k) Heb. 6. 5.
6. 7. 2 Tim. 4.
10. Mat. 13. 20.
1 Cor. 7. 31. 33.
34. Gal. 1. 4. 1
Tim. 6. 17. 2
Pet. 2. 17. 20.
21.

Upon those Soules they batter, enter, take,
Are (k) hardly cured and stop't up: Beware
Their Breaches then, and them prevent with care;
Their entrance is at first with Ease debarr'd
But once got in, them to repulsa is hard.

12.

(l) Ecclef. 1. 7.

All Rivers (l) run into the Sea, yet still
It empty is, and never hath its fill,
The streames of most mens Cares, thoughts, la-
bours, braines,

(m) Ecclef. 5.
10. Isa. 56. 11.

Into this worlds Sea run, which yet remains
As (m) empty as before. O then bestow
Nought upon that which never full will grow.

13.

(n) Exod. 15. 5.
10.

Most livelesse things, as mettalls, stones, dust, sand
And pondrous bodies (n) sinke downe out of hand
As soone as cast into the Sea, where drown'd,
They are so lost, that they cannot be found.
Yet trees, which mount from Earth up to the skie
Whiles they are growing; and such foules as flye
Up towards heaven, safely (o) swim, and ride
Upon the Sea, not fearing, winds, stormes, tide:

(o) Gen. 7. 17.
18.

(p) Psal. 10. 18.
Joh. 3. 3. 1. Phi.
3. 19. Col. 3. 2.

So men, deprived of the Life of Grace
Made all of (p) Earth, on which they fixe and place
Their

*Their hearts and thoughts; no sooner lanch or fall
Into this worlds Sea, but they sinke downe all
So deepe into it, that it (q) drownes them quite,
And in a moment swallowes out of sight.
Whereas Gods chosen Saints, whose hearts and Love
Are ever centred on the (r) things above,
And soaring upwards, safely swim and beare
Themselves above her floods, and still appeare.*

(q) 1 Tim. 6.9.
10. 2 Tim. 4.
10. Eccl. 2.22.
23. 1 Joh. 5.19.

(r) Phil. 2.20.
Col. 3.1.20.
1 Joh. 5.4.5.
Jam. 1.27. 1
Cor. 7.33.

14.

*Sea waters quench not, but increase the flame
On which men cast them. This worlds doe the
same;*

*Her streames (s) augment, not quench mens raging fire,
The more they have, the more they still desire.
Why should we then affect her floods, or store
Which never make us rich, but ever poore?*

(s) Eccles. 5.10.
Isa 56.11. Hab.
2.5.

15.

*The Sea still (t) moves and runs with Wind and Tide,
These steare this World, and doe her Rudder guide:
If Times, Winds, Tide, move with us, then will she
Runne (v) with us too, and friendly seeme to be;
But let them once, begin on us to frowne,
Shee'le joyn with them to wreck and cast us down.
O false deceitfull world, who dost forsake
All when they neede thee most, and never take
Their parts but when they neede thee not, adieu:
Unconstant friends are ever false, not true.*

(t) Jona. 1.13.

(v) 2 King. 9.
30. 10. 35. c. 10.
1. 10. 12. Esth. c.
6. & 7. & 8. Pro.
14. 20. Lam. 1.
2. 8. Psa. 88. 18.
Prov. 19. 20. c.
19. 14. 19. Psal.
38. 11.

M 3

The

16.

(x) Gen. 2. 11.
 Lam. 2. 13. Hab.
 3. 9. 10. Amos
 9. 5. Ezech. 27.
 34.
 (y) 2 Pet. 2. 20.
 21. c. 1. 4. Gal.
 1. 4.

The Sea the Earth doth compass and (e) surround,
 Some parts whereof by it are often drown'd:
 Just so this (y) world environs men about,
 Their Soules to swallow, so that few swim out
 Or scape her danger. O thrice happie he
 That can saile through it, and not drowned be.

17.

(z) 2 Pet. 2. 19.
 20. 21. 1 Cor.
 3. 18. 19. Gal. 1.
 4. Eph. 2. 2.
 Eph. 6. 12. Col.
 2. 8. 20. 1 Tim.
 6. 17. 2 Tim.
 4. 10. Jam 4. 4.
 1 Joh. 2. 15.
 16. 1 Joh. 5. 4.
 5. 19.

Sea fights of any other are most fell,
 Fierce, bloody, dangerous, hot and terrible.
 The Battles which this (z) world doth dayly make
 Against mens Soules them to destroy, or take,
 Are farre more dangerous, deadly, worse than those
 Wherewith the Flesh, or Devill them oppose:
 Her Engines, traines, assaults, theirs much exceede,
 And none can scape them without speciall heede.

18.

(a) Gen. 3. 16.
 c. 35. 16. 17.
 18. Job 3. 3. 4.
 5. 8.
 (b) Job 14. 1.
 2. c. 3. 3. to 26.
 (c) Luk. 2. 29.
 30. Gen. 46. 30.
 Job 3. 3. to 10.
 Rev. 22. 20.

As Ships built on the Land with force, toyle, be
 Still lanch'd and dradge out into the Sea:
 So man whence once form'd in his Mothers womb
 With painefull (a) Labour is enforst to come,
 And lanch'd by her into the worlds wide Sea,
 Where he from winds and stormes is seldome free.
 Hence he with sighes, teares, cries, (b) laments in vaine,
 As soone as borne, what he must here sustaine:
 O let us then with (c) songs and shouts of joy
 Leave this worlds Sea, which doth us sore annoy:
 And fith we enter it with teares, cries, paine,
 Its madnesse thus to part from it againe.

What

What we with force, griefe, sobs, first undertake;
We should with (d) chearefull hearts at last forsake.
 Like ships, which gladly runne themselves a shore;
 Because perforce lanch'd into Seas before.
 And yet the most *with greater (e) griefe* (O Sinne!)
Depart this world, than they it entred in,
 And must by might, with grones, teares, shreeces
 and cry
 Be puld out thence, and forc'd with woe to dye.

(d) Phil. 1. 20.
 23. 2. Cor. 5. 2.
 31. 5. Rom. 8.
 22. 23.

(e) Psal. 55. 4.
 116. 3.

Blessed Lord God, so steare our ships and Helme
 Through this worlds Sea, which would us over-
 whelme,
 And wrecke for ever, that we may at last
 Gaine Heav'ns blest Port, and there sure Anchor
 cast.



Meditations of the sixth Sort.

IN fine, the Sea suggests to each good mind
 These Meditations which are yet behind.

I.

First, when we see the Sea, it readily
 Presents that vow and (f) Baptisme to our eye,
 Which make us Christians, and oblige us still
 The (s) World, Flesh, Devill, with their Pompe, Lusts,
 will

(f) 1 Cor. 10. 2.
 1. Pet. 3. 21.
 (s) 1 Joh. 2. 15.
 16. 17.

Quite

(b) Rom. 6. 1.
to 20. c. 14. 7.
8. Luk. 1. 74.
75. Gal. 1. 4.

*Quite to renounce; and ever to obey
Gods holy Lawes, who washt our sinnes away
In these Baptismall waters; to the (b) end
That we by sinning should no more offend
His Sacred goodnesse, but spend all our dayes
In just, good, holy actions, to his praise.
O then when ever we the waters see
Let these things to our mindes recalled be,
To mend our Lives, renue our vowes, and make
Us World, Flesh, Devill, and their Lusts forsake.*

2.

(i) Gal. 5. 16.
17. 18. Rom. 7.
13. to 25.

*Crosse-Seas whose boisterous Tydes by turnes ore-
fway
Each other, and enforce their streames to stray
Quite from their proper course, and over-bear
Them so, that they their motions counter-steare
To that course they intend; in lively wise
A Newborne Christians state unto our Eyes
Present, in whom two (i) Crosse Seas, Tydes contend
And meete each day, contesting without end
To over-bear each other: Sometimes the
Floods of their fleshly Lusts prevailers be,
And over-bear the Spirits counter-tydes,
Which at the last prevaile, put flesh besides
Its course and channell, and through heav'ns great
might
Beare downe its streames, and over-comes them
quite.*

3.

*The floating Sea when it invades the Land,
And drownes the Coasts that next unto it stand;
Paints*

*Paints out that (k) deluge in the dayes of Noy
Which did the wicked old world quite destroy.
And then instructs us with all care to flye
Those finnes which (b) drowne us for eternitie,
Both Soule and Body in the fiery Lake.
This thought should move us, all finnes to forsake.*

(k) Gen. 7. & 8.
2 Pet. 2. 5. 1.
Pet. 3. 20.

(b) 1 Tim. 6. 9.
10. Rev. 20. 10.
c. 21. 8. c. 19.
20.

4.

*When we behold men, goods, lead, stones, (m) sinke
downe*

(m) Exod. 15.
5. 10.

*Into the Sea, which them doth quickly drowne
So deepe, that they can never rise againe:
It paints forth Hell unto us very plaine,
That sinke, (n) drownes, tortures, for eternity
Mens soules and bodies, which there chained lye,
So fast, so deepe, that they can never rise,
Nor swim out thence: Which should us all advise,
To flye all finnes; yea, more to feare and minde
This fiery Lake, whence none redemption finde.
And sith all feare in Seas for to be drown'd,
How should they dread this Lake, thats more pro-
found.*

(n) Revel. 19.
20. c. 20. 10. c.
21. 8. Mat. 25.
41. 42.

5.

*The Sands on Sea-shores, which doe farre surpass
All (o) number, shewes us like a Christall glasse
Those multitudes of finnes that in us breed
Which doe the (p) Sands in number farre exceede,
To make us bumble. And each flowing Tide,
Which doth the Sand both moysten, drowne and
hide*

(o) Gen. 22. 15.
c. 32. 12. Josh.
11. 4. 1 King.
7. 20. 29.
(p) Job. 6. 3.
Psal. 40. 10.

*From time to time, instructs us every day,
With Floods of (q) teares our finnes to wash away;*

(q) Psal. 6. 6.
Jer. 9. 1. 18.
Lam. 2. 10. 18.

N

And

(r) 1 Joh. 1. 7.
Mich. 7. 19.

And in Christs (r) blood themselves to drowne, and hide,
Through Faith, that they may be no more espyde.
If thus we thinke, learne, doe, by what we see,
From day to day, thrice happie shall we be.

6.

The springing Tide, which by degrees doth flow
To Full-Sea marke, and then by steps falls low,
With ships first built, then lanch'd, next rigd, then
sent

(s) Job 7. &
14.

And put to Sea, till they be wreckt or spent:
Paint out Mans (s) birth, growth, age, death to our
sight,
With all those Floodes, Ebbes, changes that doe
lite

(t) Gen. 3. 19.
Ecclef. 3. 20. c.
12. 7.

Upon him from the wombe unto his Urne,
Where he meere (t) dust, shall unto dust returne.

7.

(v) Gen. 7. & 8.
1 Pet. 3. 20. 21.
2 Pet. 2. 5.

The (v) Arke of old, which on the floods did floate,
And saved Noah, with each Shippe and boate
Which crosse the Seas, and those in safty keepe
That in them saile, when others in the deepe
Depriv'd of these, are drowned; sweetely shew
To us Gods Churches State, which here below
On this worlds Sea, doth (x) safty floate and ride

(x) Isa. 42. 2.
2 Tim. 4. 17.
18.

(I though (y) tost and torne with Tempests, Windes,
and tide)

(y) Psal. 109.
23. Isa. 54. 11.
Job 7. 4.

And (z) saves all such as in her saile and stay;
When all without, are drown'd and cast away.

(z) 1 Pet. 3.
20. 21. Joh. 15.
4. 5. 6. 7. Act. 2.
47.

Let this induce us in Christs Church to dwell,
Live, dye, for feare we drowne, and sinke to Hell.

The

8.

The vastest Sea is (a) bounded, and obeyes
The Lawes and Edicts, which God on its layes,
As well as smallest springs, or streames: How then
Dare greatest Monarches; Princes, Kings, or Men
Themselves deeme boundlesse, lawlesse and exceede
The bankes and (b) Lawes which God to them decreed?
Let sencelesse Seas now teach them to containe
Within due Bounds, and not to over-straine.

(a) Job 38. 8.
10. 11. Psal. 104.
9. Jer. 5. 22.
Prov. 29.

(b) 2 Sam. 23.
2. 3. 4. Deut. 17.
15. to 22. 2
Chron. 9. 8. Pl.
2. 10. 11. 12.

9.

When Seas through winds or stormes doe (c) over-
flow,
Or breake their bankes, great mischiefs, losses grow
From thence to men and Beasts, (which then are drown'd)
And all such places which they doe surround:
When Kings, or great ones out of Avarice,
Pride, Lust, Ambition, or some other vice (set,
Out-swell, or breake the bounds which God hath
A (d) Flood of woes and mischiefs they beget,
Wherein they drowne themselves and many more;
And then, too late, their dismall Fates deplore.
Let Kings and Grandees then take speciall heede,
How they their fined Bounds breake, or exceede.

(c) Gen. 7. 8. 8.
Neh. 1. 8. 2 Pet.
2. 6. Jer. 47. 2.
Isa. 48. 2.

(d) Exod. 14.
22. to 31. Josh.
c. 3. to c. 14.
Judg. c. 1. to
15.

10.

The Sea below doth ever flow Ebbe move,
As (e) God himselfe doth steare it from above:
So men on Earth, their thoughts, words, acts should
frame
And Guide, as (f) God above directs the same.

(e) Psal. 104. 6.
to 14. c. 107. 25.
25. 29.

(f) Psal. 119. 9.
Gal. 6. 16.

N 2

No

11.

(g) Psal. 104. 6.
to 14.

(b) 1 Thes. 3. 6.
to 14. Rom. 12.
6. 7. 8.

(i) Ezech. 16.
49. 1 Tim. 5.
12. 13. 2 Thes.
3. 6. to 13. Pro.
19. 15.

(k) Ezech. 16.
45. 50.

No waters ever stinke or putrifie
Whiles they within their (g) Channels move, and lie :
But once remov'd out of their proper place,
Or let lye still, they stinke, and lose their grace.
Thus men doe seldome rot in sinnes, lusts, vice
Whilst they their (b) honest calling, exercise
And keepe within their Compasse. But if they
Grow (i) idle, lazie, or begin to stray
Out of their fixed Stations, in short space
They rot and stinke, in Sinnes to their disgrace.
O then beware of sleepe and idlenesse
Which (k) rot and Slay the Soules they once possesse.

12.

(l) Heb. 3. 12.
13. Jam. 1. 14.
15.

(m) Heb. 12. 1.
2 Tim. 6. 9.

(n) Revel. 22.
11. 2 Tim. 3. 43.

When I perceive the Seas sweete flowing tyde
Upon the drie Sands, shores to creepe, steale, glide
By senselesse steps, untill it drowne them quite :
It represents unto my thoughts, minde, fight,
How sinnes and vices by (l) degrees, creepe, grow,
On men, till they them drowne and overflow.
O then let all, their first progresse withstand
Else they will them soone (m) drowne, as Seas doe Land:
Nay worse, since flowing Seas still Ebbe againe,
And leave the Sands dry : *Sinnes still flow and gaine*
On Men, and drowne them each day (n) more and more
They know no Ebbes, but flow and ne're give o're.

13.

The Ebbing Sea which all its filth behinde
Leaves on the shore; should put all men in minde

How

*How their Ebbes, and afflictions should still make
Them all their filth of sinne quite to (o) forsake;
Which being once cast up upon the shore,
Must (p) never be resumed by them more.*

(o) Rev. 7. 14.
Dan. 11. 35. Isa.
1. 25.
(p) Psal. 85. 8.
Hos. 14 8.

14.

When I behold Our Females wash away
With water, all blacke spots of Inke, Soote, Clay,
Which on their faces fall by accident,
I wonder much, and cannot but lament
To see some spot their faces studiously
With Anticke Patches of a Sable dye;
Should God himselfe their visage thus bespot
They would repute it an uncomely Blot.
A great dishonor, and use all their skill
To cure, or hide such blacke spots, Moles as ill:
How dare they then use Artificiall spots
Which they, if native, would repute for blots
And deeme a blemish to their beauty, nay
A sad ill Omen? May I not then say
(q) *These spots are not the spots of Gods Children*
Which make them odious to God and good Men,
Who love (r) no spots, since Christ his blood out-shed
To cleanse his chosen from all (s) Spots and dread,
Wash off, renounce these Satan-Spots, least He
Them Satans Spots adjudge, and you to be
His marked Vassals, not his owne washt traine
Sith such blacke spots upon your face remaine.
To weare white Linnen (t) spotted, is disgrace,
What is it then to weare a spotted Face,
And that in Gods owne presence? Certainly
It cannot but be sinne or infamie.
A Spotlesse Soule abhorres a (v) spotted Face
Which where all's cleane within, can have no place

(q) Deut. 32. 5.
(r) Job 11. 15.
(s) Eph. 5. 27.
Cant. 4. 7. Job
11. 15. 1 Pet. 1.
19. 2 Pet. 3.
14.

(t) Jude 23.

(v) Job 11. 15.
1 Pet. 1. 19.

(y) 2 Pet. 2. 13.
Jude 12.

* Isa. 3. 16. to
25. 1 Joh. 2. 15
16. Rom. 12. 1.
2. 1 Tim. 2. 9.
10.

By Christs owne verdict, so that all may feare
Inward uncleannesse where such (y) spots appeare;
Which spring no doubt from * Pride, lust, wantonnesse,
Or following great Vaine Persons antique Dresse,
The Sea which hates spots, shall in judgement rise
Against all who with spots their Fronts disguise.

15.

(r) Nah. 3. 17.
Rev. 18. 10. Pf.
35. 14. 15. Psa.
41. 9. 10. Psa.
88. 18. Pro. 14.
20. Job 16. 20.
c. 19. 14. to 20.
Psal. 38. 11.
Prov. 19. 4. 7.
(a) Pro. 17. 17.
c. 18. 24.

The flowing Seas, which seeme to kisse, embrace
The shore in lovely sort, yet in short space
Recoile againe, and leave it naked, dry,
And faster from than to it use to flye,
Paint out in lively sort before our Eyes
Those hollow hearted friends unconstant guise
Who in the flood of Mens prosperity
Can hugge, embrace, protest to live and die
Together with them, But as soone as they
Begin to Ebbe, and their estates decay,
Forthwith (r) retire, and in post from them flye,
Leaving them naked in their misery.
This is the common friendship, now adayes,
Wherein true Friends deserve both love, Crownes
praise,
Who still sticke closest in (a) adversity
And then draw nearest when all others flye.

16.

(b) Job. 29. 2. to
25. Luk. 16. 19.
Jam. 5. 3. 5. 6.
(c) Psal. 119.
71. 67. Heb.
12. 11.

Few put to Sea, or come a shore, but when
It flowes, not Ebbes, which Character, that Men
Delight to (b) swim still in prosperity
And flowing streames, shunning adversity,
With Ebbes of Fortune; though the (c) Schoole of
grace
And vertue, which in full Seas scarce finde place:

For

For as the flowing Sea still runnes amaine
Towards the Earth, and never turnes againe
Till Ebbes recall it: So prosperities
Encreasing Flood, mens hearts, minds, loves, carries
Still *towards* (d) *Earth and worldly things below*
Drowning all Graces, vertues that should grow
Within them; till some crosse Ebbes which befall
Them, their hearts, thoughts affections quite

(d) Jam. 5. 1.
to 8. Prov. 1.
32. Phil. 3. 19.

(e) recall

From Earth and worldly things, to things above
Turning the streame of their desires, hearts love
To God and grace above, the Port, But, End
To which our Thoughts, Acts, motions should still
tend.

(e) 2 Chro. 33.
12. to 20.

O (f) happy Ebbes, which mount our soules on high
And them translate from Earth above the skie:
Were it not for these Ebbes, few would arive
At heavens blest Port, to which they most men
drive.

(f) Psa. 119. 71.
1 Pet. 1. 6. 7.
Heb. 12. 3. to
12. Rom. 5. 3. 4.
5.

17.

When tis full Sea at one place, it is then
Low Ebbe at others, Its Just so with men:
Somes wealth, flood, greatnesse, others make poore,
low.

And these their Ebbes, cause them to spring, rise,
flow.

Tis never full Sea at once in all climes,
Nor in all mens Estates, which have their times
To (g) Ebbe and flow by turnes; we cannot all
Be happie here; when some rise, some must fall.
Yea, those who have the highest worldly Flood,
Have oft with it the lowest Ebbes of good:
Their Floods of (b) worldly wealth, Pompe, State, effect
Strange Ebbes of Grace, and make them God neglect.

(g) Psa. 30. 5.
6. 7. Psa. 107.
40. 41. Psa. 113.
7. 8.

(b) 2 Tim. 4.
10. Hof. 4. 7. c.
10. 1. Prov. 1.
32.

The

18.

The Sea in Calmes, and where no Rockes, Shelves
lye,

To crosse its course,runnes smooth without waves,
cry;

But crost by winds, stormes, rockes, sands, instantly
It swells, roares, fumes, and rageth furiously

Beyond all measure, caring not to split

And breake it selfe 'gainst Rockes that hinder it:

Thus many men who seeme milde, meek and sweete
Of Nature, whiles they with no windes, rubbes
meete

Which Crosse their Wills, designs, *swell some,*

(i) 1 King. 13.
4. Dan. 3. 11. to
23.

(a) *rage, fret,*

Storme, and all rules of reason quite forget.

Oft in a moment, when crost in their will

Aymes, Endes, Lusts, Causes, whether good or ill;

And like some furious, Bedlams, voyd of wit,

Will in their fits of cholor rather split

And wrecke themselves for ever, than not have

Their wills in all things, which they seeke or crave.

This Bedlam fury doth too oft undoe

Those it possesseth, if not lookt unto

In time, and quite subdude, especially

Great men, or those who would be climbing high.

Let all them flye it: 'tis mens shame to be

As mad, rash, raging, as the Sencelesse Sea;

And to permit their stations to transport

Them past the bounds of reason, in this sort.

19.

When I behold men with much toyle to row,

And beate the Seas oft-times when crosse winds
blow,

Or

Or tydes against them runne till they with paine
Their wished Haven at the last obtaine.

It mindes me how all Christians while below
In this worlds Sea, should dayly strive and row,
Against all winds, Tydes, Stormes, which crosse or
drive

(k) Luk. 13.
24

Them from Heavens Port, till they therein arrive.
In safety : which blest Harbor none can gaine
Without much (l) labour, rowing, sweat, and paine.

(l) 1 Cor. 9. 24
25. 26. 27.

20.

Its dangerous crossing of the Seas at night;
When neither Sunne, Moone, Starres yeeld any
light.

Hence most ships in the night are cast away
For want of light, when few are wreckt by day;
This worlds Seas are most dangerous, specially
In darkest Nights, when no light from on high
Of saving Grace or (m) knowle dge doth appeare
Within mens soules, whereby their course to steare.
Needes must men perish then for want of light
To shunne Rocks, Shelves, and guide their ships aright.
We should then for this light of Grace more pray
And long, than * Seamen in a storme for Day.

(m) Joh. 11. 9.
10. Hof. 4. 6.
Mat. 15. 14. 1
Joh. 2. 11. Joh.
12. 35.

* Act. 27. 29.

21.

The deepest Seas run silent without noyse
When as the shallow, roare, lift up their voyce;
With horrid rage and out-cry. So we see
The deepest, wisest men most silent be,
Making least noyse or bragges, and * patiently
Under all stormes and Crosses quiet lie.

* Psal. 39. 1. 2.
9.

O

When

* 1 Cor. 13. 1.

When shallow Pates like * *empty vessels make*
The greatest noyse, bragges, and most on them take;
 And being crost, pinch't with adversity,

* Isa. 59. 11. c.
57. 20. 21.

* *Roare, rage, storme, vex like Bedlams furiously.*
 To bragge, vaunt, rage, foame, chafe and over-prate,
 Is a sure Symptome of a shallow Pate.

22.

Whiles that the Sun-beames on the Sea shine bright
 They make her shine so, that she bleares the fight
 And eyes of men, with those meere borrowed
 Rayes

Which she reflects, and so to them conveys :

But let the Sunne set, or a cloud it hide,
 Her shining Lustre's gone, and not espide;

(o) 1 Joh. 15.
2. 15. 16. 17.

When as the Sun-shine of prosperity
 Breakes out on *this (o) worlds Sea, it bleares the eye*
Of Carnall men, and makes her shine so bright
 That nought to them seemes halfe so cleare, or
 light,

(p) 1 Cor. 7.
31. Eccles. 1. &
2.

Though all her Lustre be but borrowed Rayes,
Which (p) passe away, and in her make no stayer:
 As soone as Clouds or Crosses hide this Sunne,
 Her glory fades, and all her splendor's gone;

(q) Psal. 49. 16.
17. 18. Jer. 15.
9. Amos 8. 9.

O dote not then upon her hired light,
 Which if it lasts all day, still (q) sets at Night.

23.

(r) Psal. 69.

Mat. 14. 30. 31.

(s) Prov. 25.

19. 2 King 19.

21. Isa. 36. 6.

Ezech. 29. 6. 7.

Nah. 3. 17.

(t) Isa. 2. 22.

Psal. 146. 3. Psal.

118. 8. 9.

The Sea is liquid, and *whiles men doe thinke*
To walke upon it, downe they fall and (r) sinke;
 Unfaithfu'l friends are like; whiles we rest, stay
 On them, we fall, sinke, and are cast away.
 Try then before you trust; and (t) rest on none
Who are meere flesh, but upon God alone :

Who

*Who (v) never failes, when false friends from us fall
And true Friends dye, or cannot helpe at all.*

24.

*When we behold Seas constantly to flow
In spite of winds & stormes which on them blow,
Twice every day; It minds us how each day
We (x) twice, at least, to God should duely pray,
Maugre all Winds, Stormes, Sports, Workes, Com-*

pany,

That would us hinder from this piety.

A type whereof the (y) double Sacrifice

Of old each day, did paint forth to our eyes:

And as Sea-waters alwayes joyntly flow,

Twice every day together, whence they grow

More strong and great: So every family

Wherein the (z) Practice of true Piety

Or gifts of grace reside, should twice each day

Morning and Evening, to God joyntly pray,

As well as privately; that so their Teares,

Sighes, Cryes might sound more loude, sweete, in

Gods eares,

And (a) more prevaile with him; O happy they

Who with pure Hearts to God thus dayly pray.

25.

*When we espie ships driven quite besides
Their course and Compasse, with stormes, Winds,
and Tydes,*

*In darkeſt nights, and tempeſts for to croſſe,
Saile, paſſe in ſafty, without wrecke, bruiſe, loſſe,
Amidſt unknowne moſt dangerous, Rocks, Shelves
when*

All (b) hopes of ſafty faile in thoughts of men,

O 2

Sith

(v) Pſal. 61. 8.
Deut. 31. 6.
Joth. 1. 5. Pſal.
27. 9. 10. Pſal.
60. 11.

(x) Pſal. 92. 2.
55. 17. Pl. 53.
& 56. 8. & 88.
13. Dan. 6. 10.
1 Theſ. 5. 17.
Ephes. 6. 18.
Luk. 18. 1. c.
23. 36.
(y) Exod. 29.
39. c. 30. 7. 8.
Lev. 6. 12. 20.
1 Chro. 16. 40.
2 Chron. 2. 4. c.
13. 11. c. 31. 7.
Ezra. 3. 3.

(z) The pra-
ctiſe of Piety p.
261. & c.
Heb. 10. 24. 25.
Deut. 6. 6. 7. c.
c. 11. 19. 18. 20.
Pſal. 95. 1. 2. 3.
4. 5.
(a) Rom. 13.
30. 31. Philem.
22. Theſ. 5. 22.
2. & 3. 1. Heb.
13. 18. 2 Cor. 1.
11.

(b) Aſt. 27. 20.
to 44. Pſa. 107.
25. to 31.

(c) Act. 20. 27.
31. to 40. Psal.
107. 24. to 31.
Isa. 22. 2. Jon.
2. 6. Psal. 66.
12.

(d) Psal. 78. 53.
Psal. 3. 8. 43. 2.
& 68. 20.

Sith diverse ships have there beene cast away
Though steard by skilfull Pilots, at mid-day
In Calmes and fairest weather: we must thence
Conclude, and cry, Gods *secret* (e) *Providence*
(The best and onely Pilot) *did direct*
Their Helme, and them from Shipwrackes thus protect.
And learne that humane skill, Art, nought awayles
Unlesse God steares the Rudder, guides the Sailes.
No matter then what ere the Pilot be,
If God us guide, we shall from wreckes be free.
O Let us (d) *pray to him alwayes to steare*
Our Helmes, then we no Rockes, wreckes, neede to
feare,
And shall saile safe, whiles others who relye
Upon their skill, not God, wrecke, split, drowne,
dye:

26.

(e) Luk. 16.
25. Job 21. 11.
12. 13. Pro. 14.
13. Rev. 18. 7. 8.
Amos 6. 1. to
8.
(f) Job 21. 12.
13. Isa. 5. 11.
to 16. Luk. 16.
19. to 26. Eccl.
11. 9.

When I behold sweete pleasant streames to fall
Into salt Seas at last, which drowne them all.
I thereby learne, how *worldly jollity,*
And streames of sinfull pleasures (e) *end onely*
In Seas of brinish teares, in floods of grieve,
And plunge men into (f) *Hell past all reliefe.*
Fly then these pleasant streames which ever end
In saltest Seas, and men post to Hell send.

27.

When Marriners or Passengers long lye
Waiting for Wind, and opportunity
To crosse the Seas to those Ports, Townes, Coun-
tries
To which they bound are, they will in no wise

Let

Let slip, but take the first good Gale; which lost
 May quite undoe, or put them to great cost.
 Their Wisedome should instruct all those who lye
 On Earth below, for passage to their high
 And Heav'nly Country, *never to omit*
One (g) Gale of Grace which blowes well towards it,
 But whiles Life, Time, and meanes of Grace endure
 And breath upon them, to make heaven sure,
 And post on to it, with full Sayles each day;
 For feare they * *lose their passage through delay.*
 One Gale of Grace or opportunity
 Neglected, may lose us eternity.
Gods (b) Spirit, which blowes when and where it will
Must not be slighted, but observed still:
It will not ever waite, nor (i) strive with men
And once departed, returns not agen.

(g) Heb. 3.7.
 8.12.13. 15. c.
 4.1.11.16.

* Mat. 25. 9. to
 12.

(b) Luk. 19.42
 Psal. 95. 7. 8.
 11. 1 Thes. 5.
 19.
 (i) Joh. 3. 8.
 Gen. 6.3.

28.

Sea waters in their Channels, are but light;
 Under them all a Childe may stand upright:
 But taken thence, they very pondrous prove,
 A Pipe or two, no Gyant can remove;
Whole Seas of vastest finnes are very (k) light
On carnall Hearts, who never feele their weight:
 Whereas to humbled Soules, the smallest Crimes
 Are (l) heavier than the Sea ten thousand times;
 Wherewith their Soules, are burden'd, and oppress'd,
 More than if Mountaines lay upon their brest.
 The reasons plaine; in one, finnes in its place;
 But (m) out of it, in Hearts renude by grace.
 Try then thy State hereby: if finnes weigh light
 In thy Soules Scales, thy case is ill, not right;

(k) 1 King. 16.
 30. 3 1. 32. Eze.
 26. 37. Ephes.
 4. 18. 19. Jer.
 36. 23. 24.
 (l) Psa. 38. 3. 4.
 6. 8. Mat. 11. 28.
 Job 6. 2. 3. 4.
 Amos 2. 13.
 Rom. 7. 23. 24.
 25.
 (m) Hof. 14. 2.
 8. Rom. 6. 2. to
 22.

29.

(o) Gen. 1. 9.
10. Psal. 33. 7.
104. 6. 10 15.
Hab. 2. 14. c. 3.
15. Job 38. 16.
Isa. 60. 5.

(p) Joh 1. 16.
Col. 1. 19. c. 2.
9.

(q) Psal. 104.
21. 26. 27. 28.
145. 15. 16. Psal.
17. 14. Mat. 5. 6.

(r) Hab. 3. 17.
18. 19. Psal.
102. 26. 27. 28.
Isa. 19. 4. Jer.
31. 34. 36. 37.
c 33. 20. 21. Pl.
136. & 145. 9.
15. 16. 17. 18.

(s) Gen. 1. 9.
10. Job 38. 8.
9. 10. Psal. 104.
6. 7. 8. 9. Psal.
33. 7. Psal. 136.
6. Prov. 8. 29.
Jer. 5. 2. 2. Gen.
6. 17. c. 7. 1 1. 10
24. c. 8. 1. 10 22.
(t) Exod. 34. 6.
Psal. 103. 8. 9.
10 11. Psal. 86.
15. 16.

The Sea is (o) full of waters, which there lye
Pil'd up in Heapes, as in Gods Treasurie,
Or Common store-house; who doth thence disperse
Them to all Places of the Universe,
Where they are needfull: Which in lively wise
Paints out most sweetely to our Hearts and Eyes,
Those inexhaust, vast, boundlesse (p) Magazines
Of goodnesse, grace, with all those golden Mines
Laid up in God and Christ, who day by day
With open Hands (q) disperse, and give away
These precious stores, to every living thing
Througout the world, and to their Homes them
bring.

How should the thought of their vast stores, feast,
cheare

Our hungry Soules, and banish all their feare?
Sith Seas shall (r) sooner faile of streames, and dry
Quite up, then these stores of the Diety
Faile, or diminish, which still open stand
All needfull things to yeeld us out of hand.

30.

When I consider how the Seas did stand
And swim at first (s) above the highest Land,
Till God confin'd them within Bankes; whence they
If but permitted, would soone scape away,
And in a moment drowne the world againe:
Me thinkes it points out to us very plaine
The patience, mercy, and (t) abundant grace
Of our sweete God, who keepes them in their place,

Thoug

*Though (v) dayly urged by our sinnes, and Crimes,
To let them loose, to drowne us, sundry times.
And then instructs us, him not to offend,
Who can at will whole Seas against us send,
(Yea troopes of (x) Devils) which would soone de-
voure
Us, if not held off by his mighty Power.*

(v) Psal. 7. 11.
Lam. 3. 22. 23.
Isa. 54. 9. 10.

(x) Mat. 5. 9. to
15. Luk. 8. 30.
to 35. Job 1.
& 2.

31.

*When I in (y) Scripture read, that God did found
This world on Seas and floods, as on its ground;
I finde the cause of this Worlds (z) sicklenesse,
And all the things that We therein possesse.
For how can ought be stable, firme or stay d,
That on unstable, floating Seas is layd?
O then make nought that this world yeelds, your (a) stay,
Or Treasure, sith it floates and swimmes away.*

(y) Psa. 24. 2.

(z) 1 Cor. 7.
31. 1 Joh. 2. 15
16. 17.

(a) Psal. 62
10. 1 Tim. 6.
17. Prov. 23. 4
5.

32.

*The Sea is Homogeniall, and each small
Drop in it, hath the nature of it all,
In all respects; and will not (b) mixe, nor close
With strange or forraigne things, but them oppose:
Which should instruct all Christians, to agree,
Yea in Faith, Word, and Deede but (c) one to be,
And not to hugge, love, like, but (d) shun all those
Who in Faith, Life, workes doe not with them close.*

(b) Isa. 57. 20.
Jam. 3. 11.

(c) Joh. 17.
20. 21. 22. 23.
Rom. 12. 16. c.
15. 5. 6. Phil. 2.
2. Act. 4. 32.

(d) Psal. 119.
115. Psal. 101.
6. 7. 8. Psal. 139.
21. 22. 2. Joh. 5.
5. 10. 11. 1 Cor.
5. 9. 10. 11.

33.

*The Sea retaines in every coast and place,
Her Native Colours, and sweete azure face.*

A

(e) 2 King. 9.

10. Jer. 4. 30. c.

22. 14. Ezech.

23. 40. Isa. 3.

16. to 25. Zeph.

1. 8. 9.

(f) Jam. 1. 6. 8.

2 Pet. 2. 14. 15.

17. 20. Jude 12.

13. Ephes. 4. 1.

(g) 1 Cor. 9.

20. 21. 22.

(h) Act. 27. 41.

(i) Josh. cap. 3.

to 13. 2 Chron.

15. 5. 6. c. 36.

16. 17. 18. 19.

20. Jer. 14. 19.

1 Sam. 31. 1. to

7. 2 Sam. 2. 26.

(k) Psal. 122. 6.

7. 8. Psal. 128.

6. Isa. 26. 3. 12.

(l) 1 Sam. 15.

6. 7. Joh. 7. 24.

Mat. 23. 27. 28.

(m) Ecclef. 5.

1. 7.

A checke and shame to that phantasticke crue
Which (e) paint, and chop old fashions still for new:
 And to those (f) changlings, who to serve the time
Can suite themse'ves to every Sect, Place, Clime;
 And whiles they thus (g) become all things to all,
In truth are nothing, and the worst of all.

34.

When angry (h) Crosse Seas meete and clash together
They foame, rage, roare, yea raise stormes in faire weather
 And tosse, wrecke, or indanger all that faile
 Or passe their race, and over them prevaile.
 When Potent Neighbour Princes, strive, war, fight
 One with another, with great force and might,
Nought else but (i) bloody Battels, tumults, cryes,
Stormes, perils to their Subjects still arise,
Which wrecke, consume their Fortunes, Goods, Lands,
Lives.

And of all worldly b'lessings them deprives.
 O Let us then be thankfull for our peace:
 And (k) pray that it may last, and still increase.

35.

The Sea and Skies in colour both agree,
 When as in molt things else they different be.
Its then (l) ill judging by the meere out-side:
 Those who thus doe, shall oft times erre and slide.

36.

All Springs and (m) Rivers runne with chearefull speed
Into the Ocean whence they first procede:

And

And should not we, with equall (o) chearefulnesse
And speed, our courses to the grave addresse?
Since we from (o) Dust did spring at first, and shall
By Gods decree to dust and ashes fall?
(How soone (p) he onely knowes:) thrice happy we
If for the grave we still prepared be:
The onely Harbour where we rest secure,
From all those Tempests, we did here endure.

36.

Nor neede we feare; since we shall not remaine
Still in our Graves, but thence (q) rise up againe:
For, as the Ebbing Sea when it sinkes low,
And seemes quite lost, and never like to flow;
Yet in short space returnes, and springs afresh
As high as ever; So our Corps, and flesh,
Though turn'd to dust and rotted in the Grave,
A spring, and rich returne from thence shall have
With great advantage; rising up againe
Free from (r) corruption, sinne, ach, sickenesse, paine
And imperfektion, in such glorious plight,
That Sunne, Moone, Stars, shall not shine halfe so bright.
Why should we then once (s) dread death, or the grave,
Or (t) lose our Soules, our Goods, Lives, Limbes to save?
Since our dead Corps, (v) lost Limbes shall rise againe
In such surpassing glory; and then (z) reigne
(Joyn'd to our Soules, and never more to dye,)
In perfect blisse, for all eternity?

Instruct us Lord to (y) live to Thee by grace,
Whiles we here faile in this Seas dangerous race:
Then are we (c) certaine when we end our dayes,
That thou wilt us from grave, to Heaven raise

P

Where

(n) Luk. 1. 29.
30. Gen. 46. 30.
Rom. 8. 23. 2
Cor. 5. 2. to 8.
Phil. 1. 23. Job
14. 13. 14. 5.
22.
(o) Gen. 3. 19.
Job 4. 19. c. 34.
15. Psa. 103. 14.
15. Eccles. 3.
20. c. 12. 7.
(p) Gen. 27. 2.
Eccles. 9. 12:
Job 14. 1 Thes.
5. 2. 3.
(q) Job 19. 25.
Dan. 12. 2 I. Ila.
26. 19. Act. 24.
15. Rev. 20. 23.
1 Cor. 15. 12.
to 57 Joh. 11.
23. 24. 1 Thes.
4. 13. to 18.
Joh. 6. 39. 40.
44. 54.
(r) 1 Cor. 15.
42. 43. 44. 48.
49. 52. 53. 54.
2 Joh. 3. 2. Dan.
12. 3. Mar. 13.
43. Phil. 3. 21.
2 Thes. 1. 10.
(s) 1 Cor. 15.
14. 51. 56. 57.
(t) Mar. 8. 36.
Joh. 12. 25.
Mar. 5. 29. 30.
(v) Joh. 6. 39.
(x) 2 Tim. 2.
12. Rev. 20. 6.
c. 22. 5. 1 Thes.
4. 17.
(y) Ro. 14. 7. 8.
(z) Job 19. 25.
1 Joh. 3. 2.

(a) 1 Cor. 2.9.
Isa. 64.4. Psal.
31.19. Rev. 22.
1.10.8.

(b) Psal. 19.14.

(c) Psal. 73.25.
Phil. 3.7.8.9.

Where we more Blisse and glory shall receive
Than (a) tongues can utter, or our hearts conceive.

Lord, let these (b) Meditations of mine Heart,
Mine owne, and others Soules to thee convert,
And rap them into such sweete Extasies
That they (c) nought else but Thee, may Love and prise.

The Epilogue.

(a) Psal. 104.
37.

(b) Jude 13.
Pro. 13.5. C. 14.
34.

(c) Isa. 26.3.
Phil. 4.7.

(d) Phil. 3.20.
Col. 3.2.3.

(e) Psal. 107.
23.10. 33. Jona.
1.5. to 17.

IF all who use, crosse, view the Sea, would raise
Such Meditations from it, to the praise
Of its Creator, spending day by day,
Some vacant time, and pious thoughts this way;
What Floods and streames of grace? what tydes of
And (a) sweetest Raptures (able to destroy (Joy
Those sinnes, lusts, vices, which now taint, defame
Their very Callings, and their Persons (b) shame,
Would spring up in them? what blest Calmes (c) of

Peace

Amidst all winds and stormes? what great increase
Of Faith Love, knowledge, zeale, and each sweete
Grace

Might thee enjoy, whiles they the Ocean trace?
How might their Soules (a) mount up above the skie
When as their ships sinke and their bodies dye?
What change of Heart and Life would it effect
In those, who now God, and their Soules neglect?
What holy, pious Saints might (c) Sea-Men be,
If they the Sea would thus divinely see?

O! as they love their Soules, let me request
Them, and all others, as they would be blest,
Hence-forth at vacant times to lay aside
All sins, Lusts, Vices, which their Soules mis-guide;

(With

(With wordly workes, thoughts, cares) and then
addresse

Their Hearts and Mindes in Sacred earnestnesse
To pious (f) *Meditations*, from the sight
And Nature of the Sea, which will (g) *delight*
Their drooping Hearts, their wicked Lives amend,
And lodge their soules in (h) *Heaven* ere they end.
If any want instructions to direct,
Or helpe them in this kinde, let them reflect
On this rude *Christian-Sea-Card*, which may guide
Them, till some better *Card* thrust it aside;
By which if they their course shall henceforth
steare,
They neede no Rockes, Shelves, Gulfes, Stormes,
Wreckes to feare.

(f) Gen. 24.63.
Psal. 77. 12.
Psa. 119.97. Pf.
143.5. Pf. 8.
(g) Psal. 104.34
Psal. 8.
(h) Phil. 3.10.

F J N J S.

The first of the month was a very fine day, and we went out for a walk in the park. The children were very happy and played for hours. We also had a picnic under a big tree. The weather was perfect and the food was delicious. We spent a very pleasant day and all enjoyed it very much.

1877

A
CHRISTIAN
PARADISE:

OR

*A Divine Posie, Compiled of sundry
Flowers of Meditation, gathered from the Sweet
and Heavenly Contemplation of the Nature,
Fruites, and Qualities of Gardens.*

BY WILLIAM PRYNNE, late Exile and Close Prisoner
in the Isle of Ierisy.

Isaiah 61. 10. 11.

*I Will greatly rejoyce in the Lord, my Soule shall be joyfull in my God,
for he hath cloathed me with the Garments of Salvation, he hath co-
vered me with the Robe of Righteousnesse: as a Bridegroom decketh
himselfe with Ornaments, and as a Bride adorneth her selfe with her
Jewels. For as the Earth bringeth forth her bud, & as the GARDEN
causeth the things that are sowne in it to spring forth; so the Lord will
cause Righteousnesse and praise to spring forth before all the Nations.*

Cant. 5. 1.

*I am come into my GARDEN my Sister, my Spouse; I have gathered
my Myrrhe with my Spice; I have eaten my Honey-combe with my
Honey, I have drunke my Wine with my Milke. O Friends, drinke
and be drunken with love, O beloved.*

Isaiah 58. 11.

*And the Lord shall guide thee continually, and satisfie thy Soule in
drought; and make fat thy bones; and thou shalt be like a watred GAR-
DEN, and like a Spring of Water, whose waters faile not.*

London Printed by T. Cotes, for Michael Sparke dwelling at
the blue Bible in Greene Arbor. 1641.

CHRISTIAN PARADISE

OF THE
SACRED
SCRIPTURES

AND
THE
LIVES OF THE SAINTS

AND
THE
LIVES OF THE SAINTS

AND
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LIVES OF THE SAINTS



T O
 The W orshipfull his ever Ho-
 noured Kinde Friends, M^{rs} Douse, and
 M^{rs} Margaret Carteret, Daughters to S^r Philip
 Carteret Knight, Lieutenant Governor and Bay-
 liffe of the Isle of Jerisy.

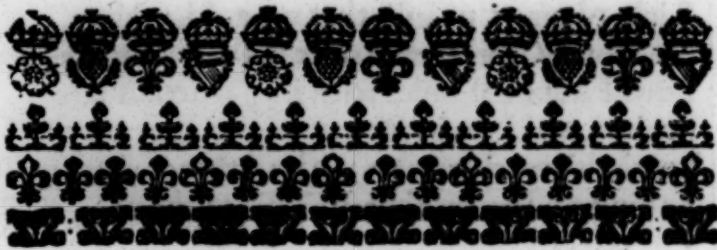
Sweetenesse and Beauty, two chiefe Qua-
 lities
 Of Gardens, shine forth in such radiant
 wise

In you sweete M^{rs} Douse, faire Margaret
 Prime Flowers of the House of Carteret,
 That 'twere Ingratitude, nay Injury
 For me in silence here to passe You by,
 And not inscribe this PARADISE to You,
 To whom it is in all respects most Due.
 Deigne then to owne this little Testimonie
 Of Thanks, for all your Love and Courtesie
 To me an Exil'd Prisoner, in Jerisy,
 Who shall endeavour to be till I dye,

Your Devoted Friend

and Servant,

WILLIAM PRYNNE.



A
CHRISTIAN
PARADISE.

OR

*A Divine Posie, Composed of sundry
Flowers of Meditation, gathered from the sweet
and Heavenly Contemplation of the Nature,
Fruites, and Qualities of Gardens.*

THE PREFACE.

Soare up my *Muse* upon the Eagles
Wings,
Above the Clouds, and scrue up all thy
strings

Unto their Highest Straines, with Angels Layes
Mens Soules to ravish, and their Hearts to raise
From Earth to Heaven, with those sweetest Notes
Which *Gardens* tender to thy plodding thoughts.

Q

A

*A Theame of Meditation, so Divine,
 Rich, pleasant, usefull, that no golden Mine,
 No Hony-Combe may once with it compare;
 Lord Feast our Soules with its Cœlestiall fare,
 Fruites, pleasures in such wise, that they may still
 Loath this worlds Cates, with all things that are Ill,
 Tasting no Pleasure but in Things above,
 The onely Dainties which they ought to love.*



A brieft Character of a Garden.

- A** Garden is an Earthly *Paradise*,
 (a) *Gen. 2. 8. 9.* No mortall Creatures, but Gods owne devise,
 (The (a) first who Planted Gardens, which began
 At the Creation; God then binding Man,
 (b) *Gen. 1. 28.* (The (b) Lord of all his workes) to this sweete Trade
 29. c. 2. 8. 15. To Keepe and Dresse the Garden he had made:
 This was Mans first imployment; so as He
 In this Respect a Gardener stil'd may be;
 (c) *Gen. 3. 6. to* The first and best of Trades; which (c) Adams tast
 20. Of the forbidden fruite hath much debast,
 And with it Gardens too, which thereby lost
 Much of their Pleasure, to our Paine and cost.
 Yet in this dolefull State of sinne, and vice;
 (d) *Ecclef. 2. 5.* They still remaine Mans terrene (d) *Paradise*;
 Yeelding not onely Profit, but delight.
 Foode, Cates, Salves, Phisicke, Pleasures to the sight,
 And other Senses; solacing the Minde
 With sundry Objects which it there may finde,
 It, and the Body to refresh and cheare,
 When as they tired, vexed, grieved are.

But

But this is nought to those Soule-ravishing,
Sweete, heavenly Meditations which doe spring
From Gardens, able to rap and inspire
The *coldest Muse*, with a *Cœlestiall fire*;
Yea melt the flintiest Heart, and it advance
Above the Spheares in a delightfull Trance?
These make an *Eden* of each *Garden-Plot*,
And here are fallen to my *Muses Lot*.



Meditations of the first Kinde.

I.

First then, a garden paints out to our Eyes
And Hearts, its *prime* (*) *Inventor*, *God most wise*;
Whose peerelesse (f) *Wisdom*, *Art*, *skill shine most bright*
In every Tree, Plant, Herbe, Flower which our sight
Beholds in Gardens; whose variety.
In smell, taste, colour, forme, fruite, quality,
And usefull vertues for all maladies,
Wounds, Ulcers, Aches, stripes, Infirmities
Of Man and Beast, (so many that Mans Art
Hath not as yet found out the thousand part
From *Adams fall* till now,) at large descry
Gods matchlesse Art and wisdom to each eye.
View we the goodly Colours, Beauty, Frame,
Embroidry, carving, fruites, leaves, rootes (which
thame
And pose all Artists) with the Joynts, and sweete
Proportion of those Parts, which in them meete;
And we must needs confesse him (g) *only wise*
Who these rare peeces did at first devise,
Without a Patterne; and doth dayly raise
Such worlds of goodly Fabrickes to his praise.

Q 2

O

(*) Gen. 2. 8. 9.

(f) Psal. 104.
24. Dan. 2. 30.
Pro. 3. 19. Jer.
10. 12. c. 51. 15.
Ephes. 3. 10.
Col. 2. 3.

(g) Psal. 104.
24. 1 Tim. 1.
17.

(b) Psal. 147
5. Job 36. 5
Rev. 7. 12.

O let our Hearts, words, workes, still celebrate
His (b) boundlesse wisdom, who did these create.

2.

(i) Cant. 2. 12.
c. 5. 13.

That most transcendent Beauty which we see
With dayly admiration in each Tree,
Plant, Herbe, Carnation, Lilly, Tulip, Rose,
With worlds of other Flowers, which the Nose
Affect with (i) pleasant smells, and beautifie.

(k) Psal. 27. 4.
Psal. 90. 17.
(l) 1 Tim. 6. 16.
1 Joh. 1. 5.

The Earth and Gardens, more than starres the skie,
Shining with rarest Colours of each kinde,
So fresh, mixt, sorted, that they rap the Minde
Into amazement; sweetly manifest,

(m) Mat. 6. 28.
29. Luk. 12. 27
Isa. 40. 6. 7. 8.

In some darke measure, to each pious Breast,
Gods most surpassing (k) Beauty; to whose (l) Light
The Noone-day Sunnes more darke than any Night.
Why doe we then like doting Fooles admire
A comely Face, necke, hand, bush, brave Attire,
Or waxe proud of them? (as most doe,) since grasse,
Trees, (m) Lillies, flow'rs, In beauty farre Surpasse
The fairest Kings Queen's, Ladies, whose hands, face
And rich Array, compar'd to thes, are base.

(n) 1 Tim. 6.
16.

O! if we dote on Beauty, let the Rayes
Of (n) Gods Eternall Glory, past all praise,
And Comprehension, pierce, melt, rap, transport
Our Soules with (o) Love, & scorch them in such sort,
That they may ever burne with its sweete flame,
And deeme all Beauty else not worth the Name;
Being imperfect, (p) fading every Houre,
Not halfe so lovely, comely as a flower.

(o) Psal. 116. 1.
Psal. 73. 25. 26.
Psal. 16. 2. 5. 6.
11.

(p) Isa. 40. 6.
7. 8. Psal. 103.
15. 16. Psal. 90.
5. 6. 7.

Each

3.

Each Plant, Herbe, Roote, Grasse, Flower which doth
grow,

In Gardens, (q) Gods Almighty power forth shew.
Since all the Monarches, Artists, Men that live,
With all their might, wit, skill, can never give
Life to existence to the smallest flower.

Much lesse an Essence : O what little power
Is there in greatest Kings ; who cannot make
One Grasse, Herbe, Plant, though Nestors yeares
they take

To doe it ! O, what wondrous Potency
Is there in God ! whose (r) word did instantly
Create all Creatures, Herbes, Trees, Plants that grow,
In Gardens, Orchards, Woods, Fields here below ?

O let our Minds, when we these Creatures see,
Upon his (s) mighty Power still fixed be :

Which as it (t) dayly makes the fairest Trees,
Plants, Herbes, and Flowers, spring by sweete degrees
Out of the vilest dust ; can likewise raise

Us from the very grave, his power to praise.

Be then our (v) Cases, Crosses ne're so ill,

Take courage, God can mend them when he will,

And in due season make us spring againe,

Like withered Plants, Herbes, Flowers, after raine.

(q) Psal. 104.
1. 14. 15. 16.
Jer. 10. 12. 13. c.
51. 13. c. 32. 17.

(r) Gen. 1. & 2.
Psal. 104. 14.
15. 16. Psa. 33.
6.

(s) Jer. 51. 19.
Dan. 2. 37.

(t) Psal. 104.
14. 15. 16. Psal.
147. 8. Mich. 5.
7.

(v) Psal. 116. 6.
Psa. 116. 6. Psa.
40. 2. 3. Jer. 32.
17. 27. Eph. 3.
20.

4.

Gardens shew forth (x) Gods goodnesse to mankind,
Which he who seeth not in them, is quite blinde.

For, doth not that great, sweete, variety
Of garden Plants, Fruites which delight the Eye
And other Senses, ease, helpe, and redresse.

All paines, wounds, sores, diseases that oppresse.

Q 3

Both

(x) Psal. 33. 5.
Psal. 65. 11.
Gen. 1. 11. 12.
29. 30.

Both Man and Beast; yeelding them Physick, Food,
Salves, Sauce, Cates, Cordialls, Funies, Cloathes, all
that's good

(y) Psal. 104.
24. Psal. 145. 7.
15. 16.

Or usefull for them, plainly (y) manifest
Gods gracious Bountie to each Man and Beast?
O what abundant Service, (z) thanks, praise, Love,
Are due from Man unto his God above?

(z) Psal. 107. 8.
15. 21. Psal. 145.
7. 8. Zech. 9. 17.

Who hath thus stored Gardens, fields, each place,
With such great plenty of these gifts of grace?

O, let us blush that we serve, love, no more
God, who hath blest us with this happie store.
And hence conclude in our Necessity,

(a) Phil. 4. 19.

That this good God will (a) all our Wants supply:
He who our Gardens doth with these things store,
Our Bodies, Soules, will feed, feast, fill much more.

5.

(b) Psal. 104.
1. 14. 15. 16.

A Garden like a Glasse, Gods (b) Providence
Reflects most clearely, to the dullest sense;

(c) Cant. 7. 12.
c. 2. 12. 13. Gen.
1. 11. 12. 29. 30.

Who for Mans use and Service in each Clime,
Makes Trees, Plants, Herbes, Flowres, Seedes (c) spring
in due time,

Which are most usefull, fit to ease, heale, feede,
And helpe those in the countries where they breed.
And placed neare him great variety
Of Herbes, Salves, Physicke, for each Malady,
Both easie, cheape and ready still at hand,
If He their vertues did but understand.

(d) Psal. 8. 4.
Job 7. 17. 18.
Ezech. 47. 12.

O what a tender (d) Care hath God of Man,
Thus to provide for each disease that can,
Or doth befall him, such cheape, ready Cures!

(e) Psal. 145. 1.
2. 7. 21.

O (e) praise him for this care which still endures.
And sith that He our wealth doth so respect,

(f) Deut. 6. 12.
c. 8. 11.

Let us (f) take heed, we never him neglect;

(g) Isa. 38. 21.
Ezech. 47. 12.
2 King. 8. 29.

Nor yet our selves, but thankfully (g) make use
Of what may to our Health, or ease conduce.

Lord,

Lord, when we walke in Gardens to delight
Our mindes, or senses, let the sweetest sight
Of Thee, and these thy Attributes, which they
Present most clearely to us day by day;
Rap up our Soules into such Extasies,
That they nought else but Thee; may love or prize.



Meditations of the second Ranke.

Moreover Gardens lively represent
Christ to our Eyes and Mindes, with blest
content.

I.

For first, as *Gardens*, yeeld all *(h)* rarities
And pleasant *Object*s to delight the Eyes
And other Sences; so all pleasant, sound
Soule-cheering *(i)* Comforts, Joyes in Christ are found.
Our Hearts to solace; whence most sweetnesse springs
When we taste nought but Gall in other things:
O blessed Jesus such Soule ravishing
Groves, streames of *(k)* sweetest Cordialls from Thee
spring

To cheare our drooping Soules in all distresse,
That did they once but *(l)* taste their lusciousnesse,
And more than Honey sweetnesse, they would be
Rapt and *(m)* inamor'd with nought else but Thee.
O let me feele how good, how sweete thou art.
Then thou alone shalt feast, fill, have mine Heart.

Againe,

(h) Gen. 2. 8. to
17. Eccles. 2. 5.
Jer. 29. 5. 28.
Cant. 4. 16. c. 5.
1. 2. c. 6. 2. 3.
11.
(i) 2 Cor. 1. 3. 4.
5. 6. Phil. 2. 7. 8.
9. Heb. 10. 33.
34.
(k) 2 Cor. 1. 3.
4. 5. 6.

(l) Psa. 34. 8

(m) Psa. 73. 25.
Cant. 2. 5. c. 5.
8.

2.

(n) Ezech. 47.

12. Deut. 1. 10.

1 King. 21. 2.

Gen. 2. 9.

(o) Isa. 53. 4. 5.

6. 1 Joh. 1. 7. c.

2. 2. Rev. 1. 5.

(p) Mar. 1. 28.

29. c. 9. 11. 13.

1 Tim. 1. 15.

(q) 1 Joh. 1. 7.

Rev. 1. 5. Heb.

9. 14.

Againe, as fruitfull Gardens bring forth store
 Of (n) Herbes, Receites, for every Sicknesse, sore,
 Wound, Ulcer, Acbe that hapneth to Mankinde.
 So in our (o) Saviour Christ, our Soules may finde
 A Sovereigne Herbe, Balme, Salve for to appease
 Helpe, heale, each sore, wound, ulcer, ach, disease
 That doth or can them any times annoy,
 Grieve, paine, perplex, or threaten them to destroy:
 Are then our Soules sicke, wounded, like to dye
 With any sinne, or deadly Maladie;
 O let us then (p) resort to Christ with speede,
 For Herbes, Salves, Physicke, all else that we neede;
 Whose (q) Blood's a royall Balme, receipt to save
 All Soules which from it helpe, health, Phisicke crave.

3.

(r) Gen. 27. 27

Hof. 14. 6. Cant.

2. 13. c. 4. 11. c.

7. 13.

(s) Cant. 1. 3.

12. 13. 14.

Eph. 5. 2. Cant.

5. 5. 13. Rev. 8.

3. 4.

(t) Isa. 64. 6.

(v) Isa. 1. 13.

14. 15. Pro. 28.

9.

(x) Rev. 8. 3. 4.

Gardens still yeeld a pleasant fragrant (r) smell,
 And rich perfumes; Christ doth them farre excell
 In his (s) sweete-smelling Odors, which ascend
 Into Gods Sacred Nostrells, to amend
 Perfume and sweeten, all those stinking, sowre,
 Unsavory Prayers, which to God we powre,
 In Christs sweete Name; whose horrid sent and stinke
 (More Loath-some than the vilest kennell, sinke,
 Would else so much (t) offend his Sacred Nose
 That he both it, and his Eares too would close
 Against them; yea (v) detest, both them and us;
 Where now these Odors make them gracious,
 Farre (x) sweeter than the richest sent that can
 Be found out, to delight the Nose of Man.
 And as Christs fragrant perfumes farre excell
 The sweetest Incense, in his Fathers smell,

So

So doeth they likewise in the sent of those
Whom he hath chosen; to whose *Sacred Nose*
The fragrant'st Odors matcht with (j) Christs are stinke
And more unsavory than the foulest sinke:
Sweete Jesus let thy pleasant perfumes move,
And ravish all our Soules, with thy sweete Love.

(j) Cant. 1. 3.
12. 13. 14.

4.

Gardens have pleasant (c) Fountaines, where we may
Our bodies bathe, and wash their filth away,
Yea quench our thirst, our heates coole, and revive
Those Trees, Herbes, Plants that fade, and make
them thrive.

(c) Gen. 2. 10.
Isa. 53. 11.
Cant. 4. 15.

Christ hath a pleasant (a) Fountaine, Spring, or Well
Of sweete and living waters, that excell
All others, springing in him, where we may
Bathe, coole, refresh our Soules, and wash away
The filth of all our sinnes, and eke revive
Our withering Graces, and them cause to thrive.
Lord ever bathe our Soules in this blest spring,
Which will both Health, Joy, safety to them bring.

(a) Isa. 55. 1
Joh. 7. 37. 38. c.
4. 13. 4. 15. Jer.
2. 13. Zech. 13.
1. Rev. 1. 5. 1
Joh. 1. 7.

5.

Most Pleasant (b) Herbes, Rootes, Fruites in Gardens
grow,
To feede and feast mens Pallats: Such fruities flow,
And spring from Christ, our Soules to fat, & feast, & beare,
As farre surpasse all Cates that Gardens beare;
No Honey, Marrow, Manna may compare
With his rare sweete-meates, and Cœlestiall Fare.
O come and (d) taste how sweete Christs dainties be,
Then will we long to feast with None but He.

(b) Gen. 1. 21.
12. 22. 30. Gen.
2. 8. to 16. 1
King. 21. 1.
Cant. 6. 2. c. 5.
1. & c.
(c) Mar. 11. 28.
29. Psal. 63. 5.
Psal. 19. 10. Isa.
25. 6.
(d) Psal. 34. 8.

R

Gardens

6.

Gardens are fraught with Arbors, Trees, whose
(e) shade

Cooles and repels Heate, stormes which would invade,
And scorch us sore: Christ hath a (f) shade most
sweete

Against all scalding Heates, all stormes we meete,
Yea from his Fathers burning Wrath and Rage,
Which now but he can quench, coole, or assuage:
O then in all such scorching Flames still fly
To Christs sweete shade, for ease and remedy.

(e) Psal. 80. 10.
Hos. 4. 13. Jon.
4. 5. 6.
(f) Cant. 2. 3.
Isa. 25. 4. 5. c. 4.
6. c. 32. 2. Psal.
121. 5. Psal. 174
8. 1. The. 1. 10.

7.

Gardens are full of (g) beauty and delight
And so is Christ in all his chosen's sight;
None halfe so (h) comely, Lovely, faire as He,
In whom we nought but comelinesse can see.
O let his beauty (i) kindle such a fire
In all our Soules, as never shall expire;
And may consume all flames of lustfull Love,
Wedding us onely unto Christ above.

(g) Gen. 2. 9.
to 17. c. 3. 1. 2.
3. Cant. 5. 1. c.
6. 2. Eccle. 2. 5.
(h) Cant. 5. 9.
10. 11.
(i) Cant. 5. 4. to
16. c. 8. 6. 7.
Rom. 8. 38. 39.

8.

Gardens are ever rich and fruitfull ground;
All usefull Herbes, Trees, fruites in them abound;
Christ is the (l) best, prime peece of all Man-kind,
In whom alone all good things we may finde
At any season, in such copious store,
As will suffice mankinde for evermore.
O then (m) resort to him for every thing
We want, in whom all good things grow and spring.

(l) Gen. 2. 8. to
16. Isa. 51. 3. c.
61. 11. Ezech.
28. 13. c. 31. 8.
9. c. 30. 35.
Joel. 2. 3.
(m) Cant. 5.
10. Joh. 1. 1. 2.
16. Rom. 8. 29.
Col. 2. 9. 10.
(n) Isa. 55. 1. 2.
Jam. 1. 5. Joh.
1. 16.

The

9.

The *Seedes, Plants, Rooter* which we would have to grow.

In Gardens, we ⁽ⁿ⁾ there bury, set, or sow :
So Christ that he might grow and fructifie,
Within a ^(p) Garden did intomb'd he,
Where ^(q) springing up from death to life againe,
He fill'd the ^(q) world with his increased traine;
Which *Lery* onely did confine before,
But now the world, which scarce contains his store.

10.

Christ, here on earth did Gardens highly grace
⁽ⁿ⁾ Resorting oft unto them, in which place
He was betray'd, entomb'd, rais'd up, and then
First there appear'd to Mary Magdalen.
Each Garden then we see, should still present
Christ to our sight, minds, thoughts, with sweete
Content ;

Wherein with Eyes of Faith, we may behold
Christ walking with us, as he ^(s) walkt of old
With his Disciples, to instruct, joy, cheare,
Our blind, sad Hearts, and banish all their feare:
Here may we view false ^(t) Judas, him betray,
With fained kisses; and thence lead away
With Bands of Catch-poles, arm'd with Swords, Bills,
staves;

To teach us to beware such flattering Knaves,
Who are most treacherous when they seeme most
kind :

And that a *Judas* we shall ever finde
Amidst Christs choyce Apostles; who for gaine
Will both betray Christ, and his chosen traine,

R 2

And

⁽ⁿ⁾ Gen. 28.
Isa. 61. 11. Luk.
13. 19.
^(o) Joh. 19. 41.
42.
^(p) Joh. 20. 1.
to 18.
^(q) Mar. 28. 19.
Mar. 16. 15.
Col. 1. 5. 6. 23.
Rom. 10. 18.
Rev. 14. 6. Psal.
19. 4.

^(r) Joh. 18. 1. 2.
3. 26. c. 19. 41.
42. c. 20. 1. to
18.

^(s) Joh. 18. 1. 2.

^(t) Joh. 18. 3.
to 18.

And them in their sweete Gardens trap, surprise,
 Where they no danger saw, nor could devise:
 Here, may we eye (v) Christ lying in his Tombe
 To sweeten death, and all our graves perfume.
 Here may we see him (u) rise up the third day
 To conquer Death, and take his sting away,
 Leading him Captive in triumphant wise
 That we might learne his terrors to despise,
 And never dread this (y) vanquish't Enemy,
 Who kills us once to live eternally.
 Here may we view our Bodies, by (y) death slaine
 And turn'd to Dust, by Christ rais'd up againe
 In glorious state, to live in Endlesse Joy
 Above Deaths reach, and all them can annoy.
 Here may we finde our Saviour still appeare
 From day to day, our drooping Hearts to cheare,
 In each roote, feede, plant, herbe, which shall arise
 Out of the Earth; which (a) shewes him to our eyes;
 What neede of Popish Pictures then to bring
 Christ to our Eyes, minds, thoughts? sith every
 thing, (growes,
 Plant, Herbe that in our Gardens sprouts, lives,
 His life, Death, rising, farre more clearely shewes?
 (b) Away then with these Cursed Idolls; we
 Christ no where else will ever seeke, view, see
 But in his (c) Word, Workes, Sacraments, wherein
 We onely can behold him, without sinne;
 And when we long him, or his Acts to Eye,
 If Bibles faile, each Garden will descry
 Them to us, in more sweete and lively wise,
 Than all the Pictures Papists can devise.

Blessed Lord Jesus when we ever walke
 Within a Garden, Let us with thee talke,
 In such sweete Contemplations, and delight
 Our Soules, Eyes, Senses with thy blessed sight,
 Which

Which every Garden Tree, Plant, Herbe, Flower,
Grasse,
Reflects more clearely than a Christall Glasse:
Then shall each Garden which we view or see,
A blessed second ^(d) Eden to us be.

^(d) Ezech. 28.
13.



Meditations of the third Classe.

A Garden is a Map of Paradise,
The plot, ^e from whence all Gardens took their rise.
Compar'd, they suite, and make an Harmony,
Which cheares our Soules with its sweet melody.

^(e) Gen. 2. 8. 9.

1.

For first, as God did ^(f) Eden Plant, decke, fill
With choicest Trees, Herbes, Fruits; so men doe still
Their ^(g) Gardens with these dayly decke, store, grace,
And more enrich, than any other place.

^(f) Gen. 1. 8. to
16. c. 3. 1. 2.
^(g) Deut. 11. 10
Can. 6. 2. 3. 11.
to 16. c. 5. 1. 2.

2.

Eden was full of ^(g) pleasure and delight
Of goodly Trees, Flow'rs, Fruites to please the sight,
And Pallate: So are ^(h) Gardens, where we finde
Most pleasant objects both for Eye, Mouth, Minde.

^(g) Gen. 2. 8.
to 16. Isa. 51. 3.

^(h) Ecclef. 2. 5.
Cant. 5. 1. 2. c.
6. 2. 11.

3.

Eden was very ⁽ⁱ⁾ fruitfull: Gardens are
The ^(k) fertil' st plots, and most Fruites ever beare.

⁽ⁱ⁾ Isa. 51. 3.
Joel. 2. 3. Gen
13. 10.
^(k) Isa. 58. 11.

R 3

Eden

4.

(l) Gen. 2. 9. 10.
11. 12.

(m) Isa. 58. 11.
Num. 24. 6.
Cant. 4. 5.

Eden was seated close by (l) Rivers sides,
And watred with their Christall streames and tides;
Thus are most (m) Gardens seated, that they may
Become more fruitfull, pleasant, Greene, fresh, gay.

5.

(n) Gen. 2. 15.
16.

(o) Joh. 20. 15.
Jer. 29. 5. 28.
Amos 9. 14.

(p) Ezech. 16.
49. Mat. 20. 3. 6.

1 Tim. 5. 13.

1 Thes. 4. 11. 2

Thes. 3. 6. 10

16. Exod. 20. 9.

(q) Gen. 2. 15.

C. 3. 13.

(r) Gen. 1. 26.

Eden was kept and drest by (n) Adam, who
Was bound by God this taske to undergoe.
And who but (o) Men, doe yet still keepe and dresse
Those pleasant Gardens which we here possesse?
Beasts, Horses, Oxen, helpe to till our ground,
Fit to dresse Gardens, onely Men are found.
Hence may we learne that God (p) hates Id. enesse
In all estates, who ought still to addresse
Themselves to some good honest worke, Art, trade,
Sith Adams (q) set to worke as sower or made,
Though the sole Monarch of the world, and all
The Creatures in it; which before the fall
Were at his meere Command, and did afford
Him all he needed, of their owne accord.

6.

(s) Gen. 2. 8. 10

17. C. 3. 1. 10 7.

Isa. 51. 3.

(t) Cant. 5. 1. C.

6. 2. 11. C. 8. 13.

God had no sooner Adam made, but He
Him (s) plac'd in Eden, happie there to be,
As in the choycest, fruitesfulst, pleasantst plot
This lower world could unto him alot.
All take delight in (t) Gardens to reside,
The onely Edens where they would abide:

Whence

Whence all who have but one small piece or plot,
Of Earth, will to a (v) *Garden* it allot.

(v) Jer. 19. 5.
18. Amos 9. 84.

7.

Man entred (x) *into Eden voyd of sinne;*
O let us thinke of this, when we begin
Our Garden doores to enter, that we may
Avoyd all sinne, *which* (y) *mankinde first did slay;*
And dayly strive to be as Innocent
As *Adam*, when he into *Eden* went.

(x) Gen. 2. 1 5.
to 25. c. 3. 1. 2.

(y) Rom. 5. 12.
1 3. 14.

8.

The *Tree of Knowledge* (which did typifie
Christ, or his Sacred Word to *Adams Eye*,)
In (z) *midst of Eden stood*: Thus each Plant, Tree
Which we in midst of Gardens chance to see,
Christ and his Sacred Word in lively wise
Present, shew, point out to our mindes and Eyes.

(z) Gen. 2. 3.
16. Rev. 2. 7.

9.

Eden a (a) *Serpent had which did betray*
First Eve, then Adam, and them cast away
By his Temptations, their Credulity.
No wonder then if we sometimes espie
Not onely Weedes, but Serpents, Adders, Snakes,
Toades, & such vermin (whose meere aspect makes
Most men to tremble) in our Garden-plots,
To make us feare that (b) *Serpent, which besets,*
Betrayer, and stings us still through pleasures, vice.
As he did Adam in old Paradise:
O let us then in no place rest secure;
Sith he in *Eden* did Man first allure.

(a) Gen. 3. 1. 10
16. 2 Cor. 11.
3. 1 Tim. 2. 24.

(b) 2 Tim. 2. 26.
2 Cor. 11. 3.

Much

(c) Isa. I. 29. c.
65. 3. c. 66. 17.
Cant. 5. 1. c. 6. 2.

Much lesse in pleasant (c) Gardens, where he still
Tempt Men and Women oft times unto ill :

10.

(d) Gen. 3. 1. to
16.

The (d) first and Mother sinne, from whence all vice
Sinnes, mischiefs spring, was hatcht in Paradise:
Here Father Adam caught that breake-necked fall,
Which in a moment quirendid us all.
O let our Gardens put us still in minde
Of this great sinne, whose reliques we still finde
Remaining in us: and let every weede
We see in Gardens, cause us to take heede
That no one sinne within us ever spring,
To worke our ruine, or our soules to sting.

11.

(e) Gen. 3. 8. to
24.

Man had no sooner sinned, but God (e) cast
Him out of Eden, and then layd it waste;
Cursing the Earth with thornes, Weeds, Barrennesse
For his offence, which he before did blesse:
When then our Gardens, weedie, barren grow
Thinke of the cause from whence these evils flow,
(Our sinne; Gods curse:) and when we enter in,
Or issue out of Gardens, let that sinne
Which moved God man-kind first to exclude
From Edens blisse, with teares be of us rude.
We cannot over-ponder or lament
That sinne which Man out of his Eden sent.
And learne from hence, that none gaine ought by
vice,

(f) Rev. 22. 14.
15.

Or (f) sinne, at Last, but losse of Paradise.

Man

12.

*Man banish't Eden for his wilfull sinne,
Was ever after (g) barr'd from entring in
Againe, by a bright sword with fiery flame
Which turned every way to guard the same.*

(g) Gen. 3. 22.
23. 24.

*The hedges, pales, walls, doores, that close and fence
Our gardens, to keepe Men and beasts from thence,
Should ever mind us of this sword, that vice,
Which thrust and kept man out of Paradise:
And teach us with all care, paines, industry,
To strive to enter (h) Eden that's on high.
Since we are thus excluded this below,
The very place whereof none this day know;*

(h) 2 Cor. 12.
4. Rev. 2. 7.

13.

*Mans losse in Edens Garden, might affright
Us all, and dampe the joy, mirth, and delight,
Which Gardens yeeld; yea had not Christ repaired,
What man there lost, we should have quite despaird.
But now take courage and no more complaine;
Christ in a garden hath restor'd againe
What Adam therein lost; that wee might all
Be there repair'd, where first we caught our fall:
Which that I may with sweeter fruit declare,
I'll Christ with Adam; place with place compare.*

I.

*Adam at first in Eden was (i) betraid,
And trap't by those snares which the Serpent layd.
Christ in a Garden was betraid, and snar'd
By Judas, and those troops which hee prepar'd.*

(i) Gen. 3. 1. to
9.
(k) Joh. 18. 1.
to. 16.

S

Adam

2.

(l) Gen. 3.1. to
24.
(m) Joh. 19.
41. 42. Rom. 6.
1. to 12.

Adam in Eden (l) caught that break-necked fall
Which in a moment did undo us all:
Christ in a (m) Garden tooke his lowest fall
Into the grave, which rais'd and made us all.

3.

(n) Gen. 3.
Rom. 5.12. 13.
14.
(o) Joh. 18. 1.
to 16. c. 19. 41.
42. Rom. 6. 7.
8. 9.

Adam there fell in (n) state of Innocence,
And wreckt us all, by this his prime offence:
Christ in (o) a garden fell, though free from fault,
To make us guiltlesse, and our state exalt.

4.

(p) Rom. 5. 12.
13.
(q) Isa. 53. 4. to
12. Rom. 4. 25.

Adam (p) by sinne, Christ (q) for sinnes onely fell:
Hee for his owne; Christ, for those in us dwell.

5.

(r) Gen. 3. 22.
23, 24.
(s) Act. 2. 24.
to 37.

Adam fell (r) flat, but could not rise againe:
Christ fell (s) but rose, nought could him downe detaine.

6.

(t) Rom. 5. 12.
to 20. 1 Cor. 15.
22.

His fall him selfe, with all (t) his race downe threw:
Christs fall him rais'd, with all his chosen crew.

7.

(v) Gen. 3. Joh.
19. 41, 42. c. 20.
1. to 12.

He in a (v) Garden fell; there Christ arose
To save man there, where hee him selfe did lose.

Adam

8.

Adam there falling, did (x) corruption bring
Unto himselfe, and all who from him spring:
Christ dead and buried here, did (y) never see
Corruption, and all his did from it free.

(x) Gen. 3. 19.
Rom. 5. 8, 9.
(y) Act. 2. 24.
to 36. 6. 13. 34.
35. 37. 1 Cor.
15. 50. 52, 53.
54.

9.

Hee fell in Eden (z) by the tree of life
Of which hee ate, allured by his wife:
Which tree (that in the (a) midst of Eden grew)
Instead of giving life (b) him and us slew.
Wee by our (c) eating of this blessed tree
Of life, Christ Jesus, are thereby made free
From death and hell, who planted was, and lay
(d) Entomb'd amidst a garden, (e) death to slay:

(z) Gen. 3. 1. to
12.
(a) Gen. 2. 9.
(b) Rom. 5. 7,
8, 9. & c.
(c) Joh. 6. 50.
51. 54. 57, 58.
(d) Joh. 19. 41.
42.
(e) 1 Cor. 15.
54, 55, 57.

10.

Adam was (f) thrust from Eden to his losse:
Christ from a (g) Garden lead was to his Crosse.

(f) Gen. 3. 23.
(g) Joh. 18. 1.
2. to 16.

11.

He (b) banisht Eden, could returne no more,
Christ all his chosen thither to restore,
Dragg'd (i) from a garden, was brought backe againe
And there entomb'd, as soone as he was slaine.

(b) Gen. 3. 22,
23, 24.
(i) Joh. 18. 1.
2. c. 19. 41, 42.
(k) Gen. 3. 3. to
18. Rom. 5. 7.
to 16.
(l) Joh. 19. 41.
42. c. 20. 1. to
17.

12.

In Eden (k) death against man first prevail'd:
Death in a (i) Garden was by Christ first quail'd:

S 2

Here

Here he arose againe from death : and then
 Appear'd there first to Mary Magdalen.
 Winning the field of Deaths, Sinnes, Devils Host,
 In that same place where *Adam* first it lost:
 And there triumphed over all this Sect,
 Where they their Trophies did at first erect.
 Needs must our Gardens then be very sweet,
 And pleasant, where these acts of Christ all meet:
 Which rightly pondred by us, in a trice,
 Would change each Garden to a Paradise,
 And make us see, that we by Christ gaine more
 In Gardens now, than *Adam* lost before.
 Sweet Jesus when a Garden we espie
 Rap thou our soules into an extasie.
 With these, or such like pious Thoughts; that we
 An Eden in each Garden-plot may see;
 And feele a blessed Heaven still to grow,
 Within our soules, whiles we are here below.



Meditations of the fourth Classe.

A Gaine; mee thinks a Garden Gods blest Word
 Doth well resemble, and therewith accord.

I.

(m) Gen. 27. 27.

Hosea 14. 6.

(n) Cant. 5. 16.

2 Cor. 2. 15.

(o) Pl. 119. 97.

47. 48. 72. 111.

112. 113. 127.

140. 159. 167.

For first, as (m) Gardens yeeld most fragrant smells,
 So Gods deare Word in (n) sweetnesse farre excels:
 Its rich perfumes, and odours still entice
 His Saints to (o) love it, in most ardent wise.

O let

O let our (p) *houses, words, thoughts, acts, lives, smell*
Of its *sweete odors, which all else excell.*

(p) Deut. 6. 6.
7. 8. 9. c. 11. 18.
19. 20. Pf. 119.
97.

2.

(q) *Gardens yeeld store of pleasant fruits, rootes, cates,*
Herbes, sallads, cordials, fit for all estates,
To feed, feast, please their pallats, and to cheare
Their drooping hearts, opprest with paine, griefe, feare.
Gods blessed word is stor'd with (r) promises,
Which feed, feast, cheare, the hearts of all degrees:
And are more pleasant, cordiall, sweete, and deare
To drooping soules, than all this worlds best cheare.
O let us daily solace, fat, feast, fill,
Our soules with these blest cates, & cheare them still.

(q) Cant. 5. 1.
2. 3. 1 King.
21. 2.

(r) 2 Pet. 1. 3.
4. 2 Cor. 1. 4.
20. Rom. 15. 4.
9. 10. Pf. 19. 8.
10. Pf. 119.
72. 127. Ier. 15.
16.

3.

As Gardens so the Scriptures yeeld great store,
Of (s) *salves, and good receits for every sore,*
Wound, sicknesse, griefe, which mens soules can affect,
No hope of health, for those who them neglect.
O let us prise these balmes, which soules can cure,
If they be heal'd the bodies safe and sure.

(s) Psal. 42. 4.
to the end. Pf.
43. 5. Isa 1. 5. 6.
to 21. Act. 3. 19.
1 Joh. 1. 7.

4.

Gardens are full of all (t) *variety*
Of flowers, herbes, fruits which delight the eye.
And bring most sweete refreshment and content,
To such as are to meditation bent,
Yea all of all sorts: So Gods sacred word
To all of all rankes, can and doth afford
A copious store, and sweete variety
Of (u) *great and pretious promises, which lye*

(t) Gen. 2. 8.
to 16. Cant. 6.
2. c. 5. 1. 2.

(u) 2 Pet. 1. 3.
4. 1 Tim. 3. 16.
Heb. 6. 12.

(x) Psal. 1. 2.
Psal. 119. 97.
Deut. 6. 6, 7, 8,
9. c. 17. 19.
Joth. 1. 8.

*Dispersed in it, to refresh, joy, ease
All sad dejected soules, and them appease.
O with what pleasure, joy, and blest delight,
May tyred drooping soules, both day and night
Walke in the midst of this sweete Paradise,
Where all refreshing comforts grow and rise?
Let these be still our (x) study, night and day,
Which all our griefes, feares, sins will chase away.*

5.

(y) Cant. 5. 1.
c. 6. 2. 11.
(z) Isa. 40. 1. 2.
c. 61. 1. 2. 3.
c. 26. 20. Rom.
15. 4.

*All (y) Gardens sweet refreshment still afford
To tyred bodies, spirits: So Gods word
To (z) weary soules opprest with sinne, and spent
With griefe, yeelds sweete refreshment and content:
Here may they find blest rest, repose, and ease,
When nought else can them comfort or appease.
O let our soules for ever dwell and rest
In its refreshing shade, which makes them blest.*

6.

(a) Cant. 4. 12.
Isa. 5. 1.
(b) Rom. 3. 2.
1 Tim. 3. 15.
Isa. 6. 16.
(c) Rom. 2. 16.
Ephes. 2. 20.

*Gardens (a) inclosed are, Gods word is so,
Within bis (b) Churches pale: there must we goe
To seeke and find it; sith the Church doth keepe,
And shew the Scriptures to Christs chosen sheep;
But not confirme or give authority
To them, who doe (c) her judge, surport, and try.*

7.

(d) Jer. 39. 4.
c. 52. 7. c. 29. 5.
18. Amos 9. 14.
(e) Mar. 28. 19.
20. Mar. 6. 15.

*Gardens are (d) Common both to rich and poore,
To all of all sorts: So the Scriptures doore
Is shut to none, but open stands to (e) all
Degrees of men: to rich, poore, great, and small.*

Yea,

Yea (f) pooremē (most part) have a greater share
In this rich Garden, than the great'st that are.

8.

Gardens are fruitfull, and make all things (g) grow,
That men in season in them plant, or sow:
Gods word is fertile too, and (h) makes men spring,
Grow, thrive in grace, and much fruit forth to bring.

9.

Gardens most sweetly picture to our eyes
Minds, thoughts, God, Christ, and man in lively-
wife:

Thus doe the (i) Scriptures too, in farre more bright
And perfect colours paint them to our sight.
He who would these exactly know and see,
Must on the Scriptures alwaies looking be.

10.

Gardens are full of objects, whence we may
Sweet (k) contemplations raise from day to day,
To make us better, and translate our love
From earth to heaven, and the (l) things above:
So are the Scriptures. O thrice happy they
Who (m) meditate still in them night and day,
To mend their lives, hearts, soules, and elevate
Them from an earthly, to an heavenly state.
All other (n) studies, matcht with these, are base,
And leave the soule but in a damned case.
Onely the Scriptures make us tru'y blest,
And guide our soules unto eternall rest.

Lord,

(f) Luk. 4. 18.
c. 7. 22. Mat. 11.
5. Jam. 2. 5. 6.
2. Cor. 9. 9.

(g) Isa. 61. 11.
(h) Col. 1. 6.
Añ. 19. 20. 1
Thes. 1. 5. to
the end,

(i) Joh. 5. 39.
2 Pet. 1. 2. 4.
19. Eph. 2. 8.
10. 13. c. 2. 12.
13. Pf. 39. 5. 6.

(k) Pfal. 143. 5.
Pf. 104. Isa 40.
6, 7, 8.
c. 61. 11.
(l) Col. 3. 1, 2,
3.
(m) Pfal. 1. 1. 2.
(n) Añ. 19. 19.
Col. 2. 8.
(o) Joh. 17. 3.
Jer. 23. 28, 29.
1 Pet. 1. 23. 25.
Pfal. 119. Pfal.
19. 7. to 14.

II.

Lord let us daily more and more discry
 The sacred Scriptures worth and dignity;
 Our soules to cheare, feast, ravish with their love,
 That wee our words, thoughts acts may guide and
 As they direct, and let each Gardens sight (move,
 Present them to our thoughts with sweet delight.
 That while we view this lease of natures booke,
 We may more clearly into Gods booke looke;
 (p) *The one whereof gives to the other light:*
 And both conjoyn'd, will yeeld more sweet delight.

(p) Rom. I. 19.
 20. 21. Act. 14.
 17. c. 17. 24. 10
 31.



Meditations of the fifth Sort.

A Gaine, in Gardens we may view and find
 A lively map and picture of mankind;
 And day by day both in them read and see
 The story of our selves, and what we bee.

I.

(q) Luk. 13. 19. For first those (q) seeds, which we in gardens sow:
 And bury in their wombes that they may grow,
 And spring up thence: present unto our eyes
 That (r) humane seede, from which we all arise,
 And sprout: at first sowne, planted in the wombe,
 And there inter'd, as in a Garden tombe,

(r) Gen. 38. 8. 9

Till

Till it be quickned formed and made fit
To come into the World, and breake from it.

2.

Each seed, root, plant we see in Gardens spring,
And peepe out of the earth, doth sweetly bring
Unto our mindes, and shadowes to our eyes
mans birth into this world, in lively-wise:

Who (s) breakes, and creepes out from his mothers wombe,
Like feede out of the earth, that he may come
Into this wretched world, whose misery
As soone as borne, still makes him weepe and cry.

(s) Gen. 38.
28, 29, 30.

3.

The weake young tender blades, and sprouts that
grow,

Up first from seeds, rootes, plants, doe lively, shew
Unto our eyes and thoughts, mans infancie

*Who (t) cannot stand or goe, but crawle and lye
Upon the ground, like blades, grasse, springs new thrust
Out of the earth, which leave, lie on the dust.*

(t) Ezech. 16.
4, 5. Exod. 2. 6.

4.

Their further growth in strength, height, breadth,
each day;

Mans * *daily growth in all these*, well display;
Untill his youth out-grows his infancie,
By senselesse stops, and make him sprout up high.

* Gen. 21. 8.
12. c. 25. 27.
Judg. 13. 24.

5.

Their progresse till they blossome and forth bring
Gay, goodly, lovely, sweet flowers in the spring,

T

And

(*) 1 Cor. 7. 36.

(u) Isa. 40. 6, 7.

8. 1 Pet. 1. 20.

Pfal. 102. 11.

Pfal. 103. 15.

Pf. 90. 5, 6. Jam.

1, 10. Job. 14. 2

And Summer season, aptly typifie
Our fresh, sweet (*) *flouring youth*, which in each eye
Makes us as comely, lovely, fresh, and gay,
As garden-trees, flowres in the month of May;
Though still as (u) *fading as the tendrest flowre*,
Of crop and withered in lesse than one houre.

6.

(*) Num. 1. 3.

18. c. 4. 3. 1

Tim. 3. 4, 5, 6.

2 Chr. 10. 6. to

12.

Their next succeeding fruits and seeds, expresse
Our riper yeares, and age of fruitfulnessse;
* Fit for imp'oyment, and the practicke part
Of any science, calling, trade, skill, art,
Or publicke office in the Church, or State:
For which our youth's too soone, our age too late.

7.

(*) Isa. 34. 4. c.

64. 4.

(u) Ecclef. 12.

2, 3, 4.

(y) Gen. 3. 19.

(z) 2 Sam. 19.

31, 35, 35. 1

King. 1. 1. Gen.

27. 1.

Their full ripe Leaves, fruits seeds, which bend, and
* fall
Unto the earth at last; may mind us all
Of mans old age, which will him (x) bow, then cast,
Or bring quite downe unto the (y) dust at last,
From whence hee sprung, and useth to (z) decay
His strength, teeth, senses, parts, which fall away
As leaves, seeds, fruits in autumnne: and him make
Like withered stalkes, which leaves, feedes, fruits
forsake;
Before his aged shriv'led Bcdy dyes,
Whilst it weake, bed-rid, senselesse, halfe-dead lyes.

8.

(*) Zech. 11. 2.

The (*) *falling of their withered stalks, trunks, boughs*,
Unto the earth at last; most lively shewes,

That

*That our (a) old age, it selfe will kill us all
At last, and make us dead to earth to fall,
Though neere so healthy, wealthy, mighty, strong:
And that, if nought else kill us, (b) living long
Will doe it : a disease which none can cure :
If others scape, old men to dye are sure.*

(a) Job 5.26.

(b) Gen. 5.5. to 32.

9.

*The burying of these old stalkes, leaves againe,
When false downe on the earth, shewes forth most
plaine,
Before our eyes, our funerals, when we
Quite dead and withered, shall (c) interred be,
And shut close prisoners in our mother (d) earths
Darke wombe, from whence at first we had our births.*

(c) Gen. 23.4.
to 20. c. 47. 30.
(d) Gen. 3.19.

10.

*Their rotting there, and turning into dust;
Instructs us how the grave shall rot and rust
Our corps, and turne them into (e) dust at last,
Sith God such sentence hath against them past.*

(e) Gen. 3.19.
Eccles. 3.10.
c. 12.7.

11.

*The seedes which drop into the earth, and there
(f) Rot for a time, but yet againe appeare,
And spring afresh, more glorious than before,
And by their rising much increase their store :
Demonstrate to us in most pregnant wise,
How our dead rotten Corps againe shall rise
Out of the dust, and graves wherein they lye,
In greater vigour, glory, dignity.*

(f) 1 Cor. 15.
36, 37, 38. to
55. 1 Thes. 4.
13. to 18. Job.
19. 25, 26, 27.

Then ever they enjoy'd; and gaine farre more
By rising, than by death they lost before.
O let this arme us against all the feare
Of death or grave, and still us joy and chieare.

12.

(g) Pf. 90.5,6.

Pf. 103.15. 16.

Pfal. 129.6.

(h) Ecclef. 4.3.

Job. 3.11. 16.

2I. c. 10. 18.

19.

When wee behold some (g) tender bud or blade,
Nipt with the frost, winds, stormes, to fall and fade
So soone as shot forth: wee may learne thereby
How men oft times even in their (h) infancie
As soone as borne, yea sometimes in the wombe
Are nipt and cropt by death, and to their Tombe
Depart from hence so soone, so suddainly,
As if they were borne onely for to dye.
Let younglings then, as well as old prepare
For death, from which (i) none un exempted are.

(i) Isa. 40.6,7,
8. Heb. 9. 27.

13.

(k) Pfal. 103.

15, 16. Isa. 40.

6, 7, 8. Job. 14.

1, 2. Isa. 28. 1.

4. Jam. 1. 11.

1 Pet. 1. 24.

(l) Isa. 28. 15.

18.

When as we view the (k) bravest, fairest flowers
Cropt, blasted, withred, vanisht in few houres:
We may therefrom contemplate, how that wee
By suddaine death oft blasted, withred be,
Cropt off, consumed in few minutes space,
Even in the flowre, prime, pride, choyce, vigour, grace
Of all our dayes when (l) death from us did seeme
The farthest off, and we did not once dreame
Of its approach. A truth we daily see,
Which should teach youth, for death prepar'd to be.

14,

The ripe fruits, seedes which wee in gardens view,
Pluckt off, and gathered; clearly to us shew

Now

How (m) *men of ripe yeares, are most commonly,*
Pul'd off by death, and so should looke to dye,
At least as soone as rip, if not before,
Sith then they stand neere unto grim death's doore,
Whom if he spare to pull, or shake downe, they
Will of themselves in short space fall away,
And drop into his mouth. Let then all such
Stand (n) still prepar'd for death, who doth them touch.

(m) Job. 5. 26.

(n) Job. 14. 14.
 Gen. 27. 2.

15.

Each seed, fruit, leafe, flowre, blossome we see fall,
Fade, rot within our Gardens (o) shew how all
Mankinde must fade, fall, rot, and dye like these
Each in his time, and perish by degrees;
And that no age, sexe, calling, state is free
From death, to which they ever subject be:
And so should teach all to (p) account each day
Their last, wherein they looke to passe away.

(o) Isa. 1. 30. c.
 34. 4. c. 40. 6, 7,
 8. c. 64. 6. Job.
 14. 1, 2. Heb. 9.
 27.

(p) Psal. 90. 5.
 6. 12. Ps. 39. 4.
 5. 12.

16.

Each Garden in the yeares foure seasons paints
Forth to our eyes, and us full well acquaints
With mans foure ages, which doe comprehend
The whole race of its life, untill it end.
In (q) spring time they depaint his infancie,
And younger yeares : in summer they descry
Our youthfull flourishing age. In Autumne they
Our riper yeares, and drooping age display;
In (r) winter when they shriveled, naked are,
And all amort, decayd : they then declare
Our lod decrepid, withred, dying yeares,
When, all within us, dead, nought fresh appeares,
Wee can no time then in our gardens be,
But wee our selves may there read, know, view, see,

(q) Psal. 38. 35,
 36. Ps. 92. 7.

(r) Isa. 1. 30.
 Ezech. 17. 9,
 10. Psal. 102.
 4 11.

T 3

By

(f) Psal. 90. 9,
10.
(t) Deut 32. 29.

By contemplation, in more compleat wise
Than in all pictures painters can devise.
O let us view our selves in this bright glasse
Each day, and (f) see there how our ages passe,
And flit away, untill wee wither, dye;
To (t) mind us still of our mortality:

17.

(u) Gen. 2. 8.
to 17.

Besides, by meditation we may hence
Behold, mind, know our state of innocence
Before our fall: since God did (*) Adam p'ace
In Edens garden, in a state of Grace,
And Innocence, it both to keepe and dresse,
Where he not long enjoy'd this happinesse.

18.

(x) Gen. 3.
Rom. 5. 8, 9, & c.

(y) Rom. 7. 8.
to 25. c. 9. 12.

(z) Rom. I. 25.
to 32. c. 7, 8, to
25. Jam. I. 13,
14, 15.

(a) Psal. 9. 17.
Mar. 25. 41. 46.

Yea, in our Gardens we may read and eye
Our fall and state of sinne and misery,
Sith we in (*) Edens Garden caught that fall
Througb Adams sinne, which did undoe us all,
And (y) plunge us into such a woefull state
Of sinne, and vice, as makes God us to hate;
And daily (z) sturres us unto all excesse
Of horrid sinnes, and monstrous wickednesse;
Which (a) cast us headlong into bell, and make
Us nought but fue'l for that fiery Lake,
A dismall state indeed, whose thought should rent
Our stony hearts, and cause them to relent.

19.

But not dispaire, sith in this very place
Christ hath restored us to a state of grace,

Of

Of which it minds us, all sad hearts to cheare,
And us from our collapsed state helpe. reare.
For as Christ in a (b) Garden was betr. yd,
And dead, there in a new sepulcher laid,
So did he there from death rise up againe,
And thereby rais'd up all his chosen traine,
From their lost, lapsed, to a blessed state
Of grace and glory. O then celebrate,
And ever bleste, praise, love, serve Christ, who thus
Hath rais'd, redeem'd, restor'd, exalted us:
And let each Garden put us still in mind
Of these three states belonging to mankind,
Without whose perfect knowledge, view, and sight,
We cannot know God, nor our selves aright.

20.

Each weed which wee in gardens see to grow,
Our sinfull state, and seedes of vice us shew,
Both from (c) mans fall in Eden first did spring,
And sighs, groanes, teares; should from our hard
 hearts wring,

21.

We see the fattest Garden ground still breeds
The largest, rankest bryers, (*) nettles, weedes:
So greatest finnes, crimes, vices usually,
In men of greatest parts, wit, dignity,
And in the richest persons, Natures grow,
Not in the vulgar meaner sort below.
The pregnant wits, best Natures voyd of grace,
Are greatest finnes, crimes, vices common place.
O trust not then to (e) Nature, parts or wit,
Which if true grace controll not, are but fit

(b) Joh. 18. 1.
to 16. c. 19. 41,
42. c. 20. 1. to
17. Rom. 4. 25.
1 Cor. 15.
throughout.
2 Cor. 4. 14.
Eph. 2. 10.

(r) Gen. 3. 17,
18, 19.
(*) Prov. 24.
31. Isa. 39. 13.
Zeph. 2. 9.
Hos. 9. 6.
(d) Gen. 3. 1, 2.
1 King. 11. 1,
to 10. 2 Chron.
21. 7, to 12.
2 Tim. 2. 17.
c. 3. 1, to 9.
2 Pet. 2. 1, 2.
Col. 2. 8, Act. 20.
29, 30.
(e) Eph. 2. 1, 2,
3. c. 4. 17, 18,
19. Rom. 1. 24.
to 32. Job. 15.
16. Rom. 7. 14.
to 25.

To

To breed those rankest weedes, which overgrow
Them in short space, and worke their overthrow.

22.

(f) Isa. 58. 11.
c. 61. 11. Eze. c.
36. 35. Joel. 2.
3. Deu. 22. 2.
(g) Col. 1. 10. 6.
Rom. 1. 13.
Phil. 4. 17. c.
1. 11. Jam. 3.
17. 2 Pet. 1. 5.
to 11.

That (f) fruitfulnessse and great variety
Of good and usefull fruits, plants, herbes we eye
In Gardens : minds us of that (g) fruitfulnessse,
Those usefull vertues, graces they expresse,
Which should still grow, and flourish in mankind,
In whom, alas, we them most rarely find.
What? shall our gardens, fruitfull, usefull be,
Stor'd with all good fruits, herbes, rootes? and
yet wee

Be barren, fruitlesse, void of vertue, grace,
And nought but lust, vice, weeds in us have place?
O shame! O sinne! let gardens teach us then,
Now to prove fertile, good and gracious men.

(b) Cant. 2. 12,
3. Hosea 14.
16, 7. Ps. 103.
25. Ps. 92. 17.

(i) Dan. 4. 4

30.

(k) Dan. 4. 30,

31, 32, 33. c. 5.

30, 31. c. 6. 1.

to 27. Psal. 37.

35, 36. Ps. 73.

18, 19, 20. Job.

20. 5, 6, 7. c.

21. 11, 12, 13.

Psal. 92. 17. 2

Chron. 33. 11.

c. 36. 1. to 22.

Josh. c. 10. &

11. & 12. Judg.

1. 5, 6, 7. Job. 1.

13. to 22. Lam.

4. 6.

23.

Each Gardens (b) glorious lustre in the spring,
And Summer time: sets forth mens (i) flourishing,
Gay, prosperous worldly State, which carnall eyes,
And hearts, most part, doe ever love and prize,
Without good reason, sith (k) within an bowre
It oft-times fades, and withers like a flowre.
How many see wee great, rich, in good plight,
At morning; base, poore, wretched, dead, ere night?
In thrones to day, adorned with a Crowne,
In chaines ere morning, slaine, or quite put downe?
All times and stories scale this truth; be wise
Then now, and learn this worlds pompe to despise.

The

24.

The suddaine blasts and winters which befall
Our Gardens, and (*l*) *decay or strip of all*
Their lustre, beauty, flowers, fruits, represent
Unto our eyes and minds; that discontent,
Diseases, crosses, losses, which oft blast
Decay, consume, dry up, spoyle, and lay wast
Mens bodies, fortunes, states, and in short space
Leave them weake, (*m*) *naked, in most wretched case.*
A truth we daily see. Let none then blesse
Himselfe, or truit in worldly happinesse,
Which every crosse, storme, sicknesse will decay;
And when our winter comes will fade away.

(*l*) Pl. 103. 15,
16. Isa. 40. 6. 7.
8.

(*m*) Job. 1. & 2.
& 3. see k, be-
fore.

25.

The Garden flowers wee see, each yeare to dye
And (*n*) *last not many Months: (o) the brevity*
Of mans fraile life, demonstrates to our sight
In lively sort, and should each day and night,
Fit, and (*p*) *prepare us for our dying day,*
And all vaine thoughts of long life chase away.
Hence holy men did place their (*q*) *Tombes of old,*
Within their garden, where they did behold
So many pictures of mortality,
From day to day, and sommons still to dye;
For feare their Garden pleasures and delights,
Should chace away death from their thoughts or
fights.
And should instruct us in the (*e*) *midst of all*
Our pleasures, pastimes death to mind to call.
But chiefly when we in our Gardens walke,
Where we still view him in each leafe, flowre, stalke,
That fades, falls, withers. So that we are blind,
Yea sottish, if we there death doe not mind.

2 Isa. 40. 6. 7. 8.
Pl. 103. 15. 16.
(*o*) Job. 14. 1.
2. c. 8. 9. Psal.
102. 11.

(*p*) Job. 14. 14.
Isa. 38. 1. 2.
2 Tim. 4. 6. 7.
8. Mat. 24. 42.
c. 25. 13. Luk.
12. 38. i
(*q*) Joh. 18. 41.
Mat. 27. 60. 2
King. 21. 18.

(*r*) Eccles. 11.
8. 9. c. 12. 1. & c.

26.

(S) Job. 14. 7,
8, 9. 12. Hosea
14. 5, 6, 7. Cant.
2. 12, 13. Psal.
104. 30.
(t) Judg. 2. 10.
Psal. 48. 15. Ec-
cles. 1. 4.

The new fresh garden flowers, herbes, plants wee see
Spring up in place of those that withred be,
From their seedes, rootes; most sweetly to us shew,
The new (t) successions in mankind, which grow,
Out of the seed and loynes of those who dye,
Whose vacant places they fill and supply.

27.

(u) Cant. 2. 12,
13. Job. 14. 7,
8, 9. 12. Hosea
14. 5, 6, 7.
(x) Job. 42. 10.
to 17. Hosea
14. 5, 6, 7. Mi-
cah 7. 8, 9, 10.
Psal. 34. 19, 22.
Pl. 37. 32, 33,
37, 39, 40. Pl.
40. 1, 2, 3. Psal.
138. 7. Pl. 142.
7. Psal. 145. 18,
19, 20. Psal. 71.
10, 21. Ezech.
37. 1. to 12.
(y) Pl. 42. 5, to
the end. Pl. 43,
2, 3, 5. Psal. 46.
1, 2, 3, 4. Psal.
27. 1, 2, 3, 14.
Psal. 89. 11.
Psal. 31. 23.
24. Pl. 40. 1, 2,
3. Ezech. 37. 1.
to 13.
(z) Hosea 14.
5, 6, 7.

When wee behold those garden flowers, herbes,
trees,
Which seem'd quite dead in winter, by degrees
When spring-time comes, (u) revive, sprout up on high,
And flourish more than they did formerly:
It sweetly shewes, minds, learnes us, when as wee
With sicknesse, crosses, losses, withred be,
And all amort, (x) that if with patience,
Faith, prayer, hope and stedfast confidence
We waite on God, we shall revive, grow, spring,
In his due time, and gaine a flourishing,
Farre better state, than we enjoyd before;
As Job with others have done heretofore.
Be then our crosses, cases what they will,
Past hope, past helpe in carnall eyes: yet (y) still,
Let us with chearfull, joyfull hearts relye,
And wait on God for helpe; who certainly
Will in best time, our winter season end,
And us a joyfull Spring and Summer send:
Wherein we shall revive, grow, flourish more,
And happier be than ever heretofore
God, who our fields and gardens makes to spring,
Will much more cause us to (z) sprout, grow, sbout, sing:
Which

Which well digested, would us cheare and joy
Amidst all crosses, which could us annoy :
Yea banish all our (a) feare of death or grave,
From which we shall a (b) resurrection have .
To endlesse glory, which each gardens spring,
Unto our minds and eyes, with joy shall bring.

(a) 1 Cor. 15.
55, 56.
(b) Isay 26. 19.
Job. 19. 25.
26, 27. 1 Cor.
15. 1 Thes. 4.
13. to 18. Joh.
11. 24.

28.

The diverse sorts of herbes, flowers, plants, rootes,
trees,
Of different Natures, Qualities, Degrees,
We see grow in our Garden, without jarre,
Or discord, close together, or not farre
Asunder: To us aptly represent,
What sweet (c) agreement, concord, love, consent
There ought to be 'twixt men, although they be
Of different natures, callings, minds, degree,
When planted in one Country, City, place,
Church, household, or dis-joyn'd some little space.
And checkes all (d) proud, malignant, turbulent,
And greedy men, who are to discord bent;
And never rest content with what they have,
But others (e) Lands, goods, places, seeke and crave,
Enduring none to live in quietnesse
Neare them, that they alone might all possesse .

(c) Rom. 12.
10. 16, 18, 19.
c. 13. 8, 9, 10. c.
15, 5, 6, 7. Gen.
13. 8, 9. Eph. 4.
2, 3, 4, 5, 6.
Heb. 12. 14, 15.
(d) Prov. 13.
10. c. 17. 14.
c. 18. 6, 19.
1 Cor. 1. 11, 12,
13. Rom. 16.
17, 18.
(e) Isay 5. 8.
Mich. 2. 2, 3.

5.

When as wee see weeds Gardens overgrow,
Deface, kill herbes, flowres, fruits that in them
blow,
Through meere neglect, and want of weeding; wee
As in a map or glasse, may thereby see,

V 2

How

(f) 2 Chron. 33.
2. to 15. Prov.
11. 11. c. 12. 7.
c. 14. 1. Psal.
140. 11. Pl. 37.
38. 2 Pet. 2. 1.
to 22.

(*) Joh. 8. 11.
2 Chron. 34. 15.
16. 17. Jer. 13.
23.

How weeds of (f) sinne, lust, vice men over-grow,
Disgrace, deturpate, kill, and overthrow,
For want of timely weeding: and deface,
Choake all their parts, wits, vertues, gifts of grace:
And so should teach us with all care to weed
Them out, as fast as they within us breed:
Which, if neglected will in short time gaine
Such roote, that they will in us still (*) remaine,
Unill they over-runne, kill, quite decay
Our vertues, parts, and cast our soules away.

30.

(g) Gen. 3. 8. to
15. Cant. 5. 1.
(h) Gen. 1. 26.
to 31. c. 2. 18.
to 22. c. 3. 1. to
8. Psal. 8. 4. to
9.
(i) Pl. 9. 5. 1. 7.
Psal. 100. 1. 2.
3. 4.
(k) Prov. 13. 5.
Mat. 7. 6. 2 Pet.
2. 2 1. 22. Isa. 1.
6. c. 66. 3. 4. c.
64. 6. Zach. 11.
8.

As Gardens are the (g) richest, pleasantest
Prime parts of all the Earth: So (h) mans the best,
Chiefe, primate, Lord of all Gods workes: which high
Advancement and surpassing dignity,
Should make him (i) thankfull, and strive to excell
All else in goodnesse, graces, living well;
There being nought so (k) loathsome, vile or base
As men devoyd of goodnesse, vertue, grace;
The vilest toades, or creatures we behold
Are better than such men ten thousand-fold.
For shame then let our graces, lives, expresse,
Grace, Crowne that state of honor, we possesse.

31.

(l) Isa. 5. 2.
Cant. 4. 12.
Mat. 21. 33.

The care men have to (l) fence, weed, dung, prune,
dresse,
Those Gardens, Orchards which they here possesse
To make them fruitfull, pleasant: should excite
Us all with greater care, paines and delight,
Our soules to fence. (m) weed, water, dung, prune, dresse,
That they in fruits of grace, and pleasantnesse,

(m) Jer. 9. 14.
Isa. 55. 1. 2. 3.
Joh. 15. 5. 8.

May

*May more abound; it being to no end
Those, not our selves, to fence, soyle, dresse, & mend.*

32.

When we behold small Gardens fraught with store
Of rarest flowres, herbes, fruits, and yeelding more
Of these than greatest Gardens, commonly
Made more for pleasure, than commodity:
We may contemplate, how some men of small
And little stature, oft excell the tall,
Great, vastest, men of bulke, in gifts, wit, parts,
True valour, learning, wisdom, skill in Arts:
*And how (n) mean men for birth, state, fortune, place
Oft times transcend in wisdom, parts, arts, grace
In rarest gifts, and vertues of each kind
The Greatest Nobles, Peeres, in whom we find
Too oft more shew than substance, lesse within
Than in a russet coat, or courser skinne:
It is not greatnesse, honour, wealth, place then
That make us fruitfull, good, or better men
Than others: but our goodnesse, vertue, grace,
And fruitfull lives, without which all are (o) base
What ever be their births, states, dignities
By them, not these, God will them (p) judge and prize,
The poorest men adorn'd with them (q) excell
The greatest Kings in whom they do not dwell.*

(n) Psal. 78. 70.
71. 72. Eccles.
4. 13. 14. c. 9.
15. 16. 1 Cor. 1.
16. 17. 18. Jam:
2. 1. to 8. 2 Cor.
4. 7. to 12. 1
Cor. 4. 9. to 14.
Job. 32. 9. Jer.
5. 5. 6.

(o) Dan. 1. 1. 2. 1.
Psal. 15. 4. Isa.
32. 5. 6.
(p) Mal. 3. 16.
17. Mat. 7. 22.
23. Act. 10. 34.
Col. 3. 25. 1
Pet. 1. 17.
(q) Prov. 12.
26. Psal. 16. 3.

33.

Lord, make each Garden, I shall henceforth see,
A Chrystall looking-glasse, and booke to mee,
Wherein I may mine owne Mortality
And humane state so clearly view, descry,
Read, and contemplate, as each day to mend
My sinfull life, and fit mee for my end;

V 3

Still

Still walking worthy of that humane state
Wherein thou mad'st mee, till thou shalt translate
Mee to a better in the heavens high,
Where I with thee shall live eternally.



Meditations of the sixth Rank.

O Nce more, a Garden paints forth to our view,
The state of Gods Church, and his chosen
crue.

I.

(r) Ifa. 5: 1, 2, 3.

Gen. 2, 8, 10, 12.

1 King. 21. 2.

Cant. 4. 12.

Mat. 21. 33.

(s) Ifa 41. 8, 9.

c. 44. 1, 2. Eph.

1. 4. 2 Thess. 1.

13. 1 Pet. 2. 9.

Rev. 17. 14.

(t) Cant. 4. 12.

Manth. 21. 33.

Ifa 5. 2.

(u) Psal. 125. 2.

Ifay 4. 5. 6. c. 5.

1, 2. c. 27. 2, 3.

Psal. 34. 7. Pf.

121. 3. to the

end.

For first, as Gardens are (r) choyce plots cull'd out
From other common grounds that lye about,
And sequestred from them for speciall use:
So God his Church and Saints doth call, and chuse,
Then set apart from others, of meere grace,
For speciall use, and his owne dwelling place.

2.

Gardens (t) enclosed are with walls, pales, bounds,
Hedges, dikes, and more fenc'd than other grounds:
So God his Church and chosen doth (u) enclose,
And fence with walls, pales, dikes against all foes,
Boares, beasts that would annoy, or roote them out,
And none so safe as they are fenc'd about.

Gardens

3.

Gardens are often (x) digg'd to kill their weedcs;
 And them to plant, sow with good fruits, rootcs, seedcs
 Of all sortcs, which clsc would not therc spring, grow:
 So Gods clcct, and Church, whilcs hcr bclow
 Arc oft times digg'd and (y) plough'd up sundry waics
 By focs, and crosscs which God on thcm laycs,
 Thcir weedcs of sinnc, vice, error for to kill,
 And thcm with all good plants, rootcs, fruits to fill;
 Plant, sow, of which thcy werc (z) uncapable,
 Unill digg'd up, and made Gods arable.
 O let us never murmur, nor complaine
 Whcn God thus digcs or ploughs us for our (a) gain,
 Our sins to root up, and in us to plant
 Instcad of thcm, all graces which wcc want.

(x) Mat. 21. 33.
 Isay 5. 2. 6.
 Luc. 13. 19.

(y) Psal. 129. 3.
 Jer. 26. 18. Jer.
 4. 3. Hos. 2. 23.
 C. 10. 12. 2 Chr.
 33. 11, 12, 13.
 Psal. 119. 67.

Isay 48. 10.
 (z) Jer. 22. 21.
 2 Chron. 34.
 16, 17.

(a) Heb. 12. 10,
 11. Pl. 119. 67.
 Isa. 1. 25. Dan.
 11. 35. Mal. 3. 3.

4.

(b) Gardens are dung'd, drest, kept with speciall care
 To make thcm fertile, and more fruits to bearc:
 Gods Church and choscn arc still dung'd, soyld, fed,
 With his sweet (c) Word, and Sacramentall bread,
 And daily (d) drest, kept with great cost, care, toyle,
 To make thcm usefull, fruitfull, fat, rich soyle,
 By sacred Gardncrs; clsc no (e) one good thing,
 No fruits of grace would in thcm grow or spring.
 O let us answer Gods great cost, paincs, care!
 If after thcs we barren, fruitlesse arc,
 It will be fatall; (f) God in wrath will basce
 To roote us up, and lay us cvcr waste.

(b) Isa. 5. 1, 2,
 3. Mat. 21. 33.

(c) 1 Pet. 2. 2.
 Isa 55. 1. 3.
 Joh. 6. 30. to
 62.

(d) 1 Cor. 3. to
 12.

(e) Rom. 7. 18.
 Joh. 1. 16. Aa.
 20. 32. c. 26. 18.

(f) Isa. 5. 1. to
 8. Pl. 80. 12. 13.
 2 Chron. 34.
 15. 16, 17, 18.

No

5.

(g) Gen. 2. 8.
Isa. 5. 2, 3. Jer.
29. 5. 18. Amos
5. 11. c. 9. 14.

(h) Gen. 3. 17.
18, 19. Heb. 6.
8. Prov. 24. 31.
Zeph. 2. 9.
Hosea 9. 6. Isa.
34. 13.

(i) Isa. 60. 21.
c. 61. 9. 1 Cor. 3.
5. 10. 12. Eph.
2. 1. 10. 14.

No choyce seedes, roots, plants, herbes in gardens grow,
Unlesse men them there first (g) plant, set, or sow,
When (h) weeds, grasse, herbes, plants, that are com-
mon, there

Spring up and grow without our cost, paines, care :
No choise rare plants, rootes fruits of saving grace
Will spring or grow, in any Church, Saint, place,
Unlesse God first them (i) plant, sow cherish there,
When all by nature weeds, and ill fruits beare,
And common Morrall vertues; which are found
In very Pagans, heathens, common ground.
Lord plant and store our soules with grace, that we
May sweet and fruitfull Gardens be to thee.

6.

(k) Isa. 61. 11.
(l) Mat. 13. 8.
24. Joh. 15. 5.
8. Col. 1. 10.

Gardens are fruitfull (k) making that to grow
With great increase, which men within them sow :
Gods Church and chosen (l) fertile are, the seed
Sowne in their hearts, a large increase doth breede,
Though more in some than others : Happy wee
If such a large increase God in us see.

7.

(m) Gen. 3. 18.
Isay. 34. 13.
Prov. 24. 31.
Zeph. 2. 9. Hos.
9. 6.
(n) Mat. 13. 24.
10. 51. Rev. 2.
3. 1 Joh. 11.
8. 9. 10. Jam.
3. 2. Rom. 7. 7.
10. 25. Prov. 24.
16.

No Garden soyle so good, but that it (m) breeds,
And of its owne accord, brings forth some weeds,
Which not pluckt up with care would overflow,
And quickly kill the fruits that in it grow:
The best, the purest (n) Churches, Saints that be
From weeds of sinne, vice, errors are not free,
Which do and will still in them daily grow
Up of themselves, whiles they are here below.

And

And not (o) pul'd up, kept downe with daily care,
Much paines, would soone bide, kill, choake all their rare
Resplendent vertues, graces : O then still
Be rooting up these weedes that be so ill.

(o) Heb. 12. 15.
16, 17. Mat. 13.
1. 23. Heb. 4.
1. 11. c. 3. 13.
1 Cor. 5. 6, 7.

8.

(p) Weeds in a Garden are a loathsome thing ;
And though we cannot hinder them to spring
Up there, yet still wee roote them up with speed,
And not permit them there to grow. roote, seed :
Weeds of corruption, error, sinne that rise
Up in the Church, or Saints, to Gods pure eyes,
(And their owne too) are a vile (q) horrid fight,
Which though they cannot shunne, yet still they (r) fight
Against them, never suffering them to dwell,
Roote, breed within them, but with care expell,
And kepe them under, that they never raigne
Within them, though their reliques there remaine:
That Church, man then is but in evill plight,
Which doth not thus against sinne dayly fight;
Which should by farre more loathsome to us be,
Than all the weedes we in our gardens see.

(p) Prov. 24. 30,
31.

(q) Hab. 1. 13.
Prov. 13. 5. I
Cor. 5. 1, 2, 6, 7,
10, 12, 13.
(r) Rem. 6. 1.
10 23. c. 7. 7. to
25. Gal. 5. 16. to
26. Heb. 12. 4. 1
Cor 9. 26, 27.

9.

As Gardens, so Gods Church, Saints (s) stored are
With all the fruits, herbes, plants, of grace most rare,
Rich, usefull: here alone we may view, find
All graces, vertues, of what ever kind ;
Whose shining luster and variety,
Make them most lovely in each sacred eye.

(s) Joh. 1. 16.
Col. 1. 10. Eph.
1. 23. c. 3. 16,
17, 18, 19. 2
Pct. 1. 5. to 12.
2 Cor. 8. 7.

10.

(f) Cant. 5.1,
2.c.6.2.11.c.8,
13.Gen.27.27.
Hos. 14.6.

(g) Psal. 16.3.
Acts 2.42,46,
47.Heb.10.24,
25.1 Joh. 1.3.
c.2.19.Ps.27.

4.
(x) Psal. 84.1.
10.12. Psal.42.
1,2.Ps.27.4.

Gardens are very (f) pleasant, sweet in smell,
Alluring men in them to walke, live, dwell,
Gods Church and chosen Saints are like: no place
Or company to all indu'd with grace
Is halfe (g) so pleasant, lovely sweet as they:
Wherein, wherewith they long to be, dwell, stay
Forever, and (x) would rather Porters bee
Within Gods house, than men of best degree,
Or Kings without it: finding more content
And sweetnesse in one day or houre well spent
Within it, than in thousand yeares, weekes, dayes,
Past e'se where in the pleasant'st feasts, maskes, playes.
Those who in Gods Church, Saints, no such de-
light,
Or sweetnesse find, may judge, their states not right.

11.

(y) Cant. 5.1.c.
6.2.12.c.8.13.
(z) Cant. 8.13.
c.6.2.2 Cor.6.
16.17.18.Lev.
26.12.Eph.3.
17. Rev. 7.15.
c.21.3.c.3.20.
Gal.2.20. 1.
Joh.3.24. c.4.
16.

(a) Gen. 2.5,6.
10.11. Job. 8.
16.c.14.9. Isa.
1.30. Jer.14.1.
10.21. Isa. 58.
11. Ps. 65. 10.
11.Hosea 14.5,
6,7.

And as men thus (y) delight to walke, live, dwell,
In pleasant gardens, which they like full well:
So (z) Christ within his Church, Saints, walkes, resides,
Lives, dwells, and in no place on earth abides,
Delights or joyes, so much as in them: where
Hee feeds, feasts, rests, and doth his palace reare.
Sweet Jesus let my soule thy garden bee,
That thou maist still delight, walke, dwell in mee.

12.

No (a) Gardens spring, grow greene, or fructifie,
Unlesse the Sun shine on them from on high,
And clouds drop raine, dew on them to revive
Their withred fruits, and make them sprout, grow, thrive:

No

No Church or Saint can (b) spring, grow, thrive in grace,
 Unlesse the rayes of Gods most blessed face,
 And Christs (the Sonne of righteousness) bright beames,
 Shine on them: and their sweetest showres, dewes, streams,
 And influence from heaven on them drop,
 To make them beare a rich and ample crop.
 Lord let thy Church and chosen ever bee
 Blest with these rayes, showers, streames which flow
 from thee :

Then shall they (c) still be green, fresh, flourishing,
 And store of fruits of grace to thee forth bring.

13.

Gardens have in them all sorts of herbes, trees,
 Flowers, rootes, plants : So the (d) Church hath all
 degrees,

And ranks of men within her, high, and low,
 Rich, poore, old, young, good, bad, here in her grow.

This (e) Peters sheete, Christs net did typifie,

And is a truth apparant to each eye.

From hence the Church hath gain'd the stile and
 name

Of (f) Catholicke, fith all sorts in the same

Comprised are. Let no men then seclude

Themselves from her, who doth all sorts include.

14.

As (g) Gardens, so Gods Church, Saints planted are

By (h) rivers sides, and Christall streames, their rare,

Rich, precious fruits, to water day by day,

Which else would fade, and wither quite away :

The living waters, springs, streams of Christs blood,

Word, spirit, grace, prepared for their good;

Still by or in them glide, run, flow, and spring,

To make them sweete, greene, pleasant fruits to bring

(k) Isa. 37. 2, 3.
 Mal. 4. 2. Psal.
 80. 7. 19. Luc. 1.
 78, 79. 2 Cor.
 4. 4. 6. Pl. 72. 6.
 Joh. 1. 16. Heb.
 6. 6, 7. Eph. 4.
 15. c. 2. 21. 2
 Theff. 1. 3. 1
 Pet. 2. 2. 2 Pet.
 3. 18. 1 Cor. 3.
 5. to 11.
 (c) Pl. 1. 3. Jer.
 17. 8. Pl. 92. 13,
 14, 15.

(d) Eph. 2. 10.
 12, 13. 16. to
 25. c. 3. 5. 6.
 Gal. 3. 27, 28.
 Jam. 2. 1. to 10.
 Mar. 13. 47, 48.
 (e) Acts 10. 11.
 to 17. Mar. 13,
 47, 48, 49.
 (f) Psal. 19. 11.
 Rom. 10. 18.
 Matth. 28. 19.
 Mar. 16. 15, 16.
 (g) Gen. 2. 10.
 Num. 24. 6. Isa.
 58. 11.
 (h) Pl. 1. 3. Jer.
 17. 8. Heb. 6. 7.
 Cant. 4. 15. Isa.
 27. 2, 3. Joh. 4.
 13, 14, 15. c. 7.
 38. c. 19. 34. 1
 Joh. 5. 6. 8. Rc.
 21. 6. c. 22. 17.
 1 Cor. 3. 5. to
 12.

(i) Heb. 6. 8.
Mat. 3. 10. c. 7.
19. Luc. 13. 6,
7, 8.

(k) Psal. 80. 13.
Cant. 2. 15.

(l) Psal. 80. 12,
13, 14, 15.

2 Chron. 34.
15. to 19. Acts

8. 1, 3, 4. c. 9. 1.
2. c. 12. 1. to 7.

(m) Pl. 125. 2, 3.

In more abundance. O (i) thrice wretched wee,
If under these we withered, barren be.

15.

When (k) wild bores, beasts breake into Gardens, they
Them roote up, wast, deface, and much decay:

When (l) cruell, potent tyrants, wolves, boares, swine,
Breake in upon Gods Church, or Saints, they mine,
Roote up, spoyle, wast them, unlesse God asswage,
Restraine, divert, or quell their spitefull rage.

Lord alwayes (m) fence thy Church, Saints round about,
Against all foes, who seeke to roote them out;
And when thou shalt permit them to breake in,
Oh then, let them root nought out but their sinne.

16.

As ripe seeds shooke downe, with winds, stormes or
raine,

(n) Luc. 13. 19.

1 Cor. 15. 36,

37, 38. Mat. 13.

8.

(o) Sanguis
Martyrum se-
men Ecclesie,
Cyprian.

(p) Acts 8. 1. to

16. c. 11. 19. to

25. Exod. 1.

11, 12, 13, 14,

15.

In Gardens to the Earth, there (n) spring againe
With great increase; where every little seede

A new great plant, and more stalkes, seedes doth breede:

So in Christs Church and Garden, every (o) drop

Of Martyrs blood there shed, brings forth a crop,

And large (p) increase of Christian plants, who fill

The places where their foer their blood did spill,

To their great griefe and shame: who thought thereby

Quite to prevent and kill their progeny;

Which they meane while did onely plant and sow,

And by that blood they shed made these to grow.

Yea, as some Garden plants, herbes often cropt

Spring up more thicke: So Gods Church, Saints
oft lopt,

(q) Exod. 1. 12.

Philemon. 10.

Philip. 1. 1. 4.

16, 17, 18. Acts

8. 1. to 16.

Cut downe, cropt, (nay destroy'd in carnall eyes
Conceit) by cruell Tyrants; sprout, arise,

And grow more thicke, great; numerous thereby,

The (q) more cut downe, the more they multiply:

Witnesse

*Witnesse the (r) Churches story in each age,
Which gain'd, increas'd, not lost by tyrants rage.*

O let us then be willing thus to sow (grow,
Our blood, that thence new troops of Saints may
To store Christs Church, maintaine his cause when
Are turn'd to dust, consum'd and cease to bee. (we

17.

*The Garden herbes, flowers, plants which seeme (s) to die,
In winter, when hid under earth they lye
Within their Rootes or Seeds, yet spring againe,
When winter ends, through Summers heat and raine,
And shew that they were neither dead, kill'd, lost,*

*But onely nipt and hid by winters frost ;
Because they thus in summer spring, revive,*

*And shew themselves to every eye alive:
Most sweetly, clearly to us demonstrate,
Gods chosen Saints and Churches winter-state,*

*Whose faith and saving graces (t) seeme to die
In their temptations, and so buried lye*

*Within their seeds, roots, that they want the sence,
Fruits, comforts of them : and conclude from thence,
That they no doubt are quite dead, kill'd, spoyl'd, lost
And they undone, by their sharpe winters frost.*

*But yet when these their boystrous storms are past,
And Summer comes, they (u) re-appeare at last,
To their great comfort, and so sprout, grow, thrive.*

*A fresh, that all see, they were still alive ;
And onely hid, benumbed for that space.*

O then let all indu'd with saving grace
Learne hence their drooping soules to comfort,
cheare,

*In all temptations, cases, where they feare
A losse of graces: Loe, they (x) still remaine.
In safety in them, and shall spring againe.*

X 3

What

(r) Euseb.
Theoderet. Ni-
cephorus, So-
crates, Evagri-
us, the Centu-
ries, the En-
glish, & French
books of Mar-
tyrs.

(s) Job 14. 7,
8, 9. Cant. 2. 11,
12, 13. Hosea
14. 5, 6. Pf. 104.
29, 30. 14. Isa.
53. 2. Mat. 24.
32.

(t) Pfal. 51. 9,
10, 11, 12. Pfal.
42. 5, 6. Pf. 77.
1 to 11. Revel.
3. 2.

(u) Hosea 14.
5, 6. Mich. 7. 8,
9. Isa. 40. 29,
30, 31. Job 17.
9. Pf. 92. 12, 13,
14, 15. Luc. 22.
32 Rev. 2. 19.

(x) 1 Joh. 3. 9.
Pf. 1. 3. Pf. 125.
1, 2. Rom. 8. 35.
to the end. Jer.
32. 38, 39, 40,
41. Esa. 58. 11.
Pf. 37. 24.

(9) Cant. 2. 11,
12, 13. Hof. 14.
5, 6. Isa. 60. 1.
Eph. 5. 14.

What though they cannot now them feele or eye,
Wait but a while, and they shall them discry.
It will not still be winter, (9) *spring is neere*;
If not before, yet then they will appeare,
In greater lustre, vigor than before.
Lay up this blessed cordiall then in store,
Against all evill dayes which will us cheare,
When as our graces hide, and disappeare.

18.

(?) Stapleton,
Bellarmine. Bo-
zsius, Augusti-
nus Trium-
phans, and o-
thers.

(?) 1 Kings 19.
14, 15. 18. Ro.
11. 3. to 6. Mat.
26. 56. Acts 8. 1.
Heb. 11. 36, 37,
38.

Hence may we likewise *Popish* sots resell,
Who bold (?) Gods Church on earth still visible,
In glorious sort, as if she alwayes grew
In summer Ilands, and no winter knew: (low
When as each true Church, Saint, whiles here be-
Ofte feele, and find such winters, stormes, frost, snow.
As quite eclipse, vaile, hide them, and their grace,
They make them seeme dead, livelesse for a space,
Both in their owne and others sence; as I
By sundry stories might exemplifie,
Did not each gardens winter quarter teach
This truth, and it unto our senses preach.

19.

Hence may each Church, S^t further learn to cheere;
Steele, arme themselves against all future feare
Of winter stormes, blasts, tryalls which may shake
Their leaves, fruits, stalks down to the earth, & make
Them in appearance livelesse, voyd of grace,
And in a wretched, helpelesse, hopelesse case,
Like Gardens in cold winters: But yet shall
This daunt their faith, or make their hope quite fal?
O no! this winter lasts but for a space,
And then succeeds a blessed spring of grace;
Which

Which shall revive, refresh, repaire, restore;
 Yea much increase, what seem'd dead, lost before,
 As it did unto (a) *Job*, whose latter end
 His first estate in blisse did farre transcend:
 O then, what ever be thy case, (b) rehye,
 Wait, rest on God with faith, hope, constancie,
 Who farre beyond thy thoughts will thee translate,
 In his due season, to a blessed state: (spring,
 He who makes each grasse, plant, herbe, grow and
 Will make his Church, Saints much more sprout,
 laugh, sing.

20.

Hence may all raging Persecutors see, (be
 That their attempts against Christs Church, Saints,
 Vaine, bootlesse, sencelesse, (c) crossing in event
 The very end and scope of their intent,
 Making them more to thrive, increase, and grow,
 Instead of working their wish't overthrow.
 O what a wise, sweete, gracious God have wee
 Who workes our (d) blisse out of our misery?
 And makes the malice of our enemies,
 The spring from whence our greatest Comforts rise?
 O what besotted, sencelesse fooles are those
 Who Gods true Church, & chosen Saints oppose!
 They thinke to crush, but raise them: they intend
 To worke their ruine, yet their states amend.
 This (e) *Josephs* brethren, (f) *Hammons* enmity,
 King (g) *Pharaohs* bloodshed, bondage testifie;
 With others, whose attempts still overthrew
 Themselves at last, but made Gods chosen true.

21.

In winter season we can hardly know,
 Dead Garden plants from living, sith in shew

They

(a) *Job* 42. 10,
 to 17.

(b) *Mic.* 7. 8, 9,
 10. [*Pf.* 27. 14.

Pf. 37. 5, 6, 7,
 34. 39. 40. *Pf.*

40. 1, 2, 3. *Pfal.*
 113. 7, 8, 9.

(c) *Exod.* 1. 10,
 11, 12, & c. *Act*
 8. 1, to 16.

(d) *Exod.* 1. &
 2. *Gen* 38. to
 49. c. 50. 20,
 21. *Ester.* c. 5.
 to 10. *Dan.* 3.
 19. to the end.
 & c. 7. through-
 out.

(e) *Gen.* 37. to
 50.

(f) *Esth* 5. to
 10.

(g) *Exod.* 1. &
 2.

(b) Jude 12.

(i) Cant. 2. 11,

12, 13. Mat. 24.

32. Hosea 14.

5, 6, 7. Job 14.

7, 8, 9, 10.

(k) Isa. 66. 14.

Mal. 4. 2. Joh.

15. 2. 7. 8.

(l) Jam. 2. 17,

18. Mat. 5. 16.

Rev. 2. 19.

(m) Jude 12.

They both seeme dead and withered to the eye;
 But when as Summer comes, we presently
 Discerne the dead from those that are alive,
 Because the one (b) sprouts not, the other thrive:
 (i) Grow green, beare fruits; So when cold winters
 blast,

Benummes Gods childrens graces, or them cast
 Into a swooning fit, or Lethargie,
 Themselves or others hardly can descry
 Them from dead Christians: but when meanes of
 Grace,

And summer once begin to come in place,
 Both are with ease discerned, (k) Saints then spring,
 Revive, and goodly fruits of grace forth bring;
 And so their bidden life by (l) workes declare,
 The other spring not, or else fruitlesse are;
 And so proclaim themselves (m) dead. Let all try
 Their inward state of life, and grace hereby.

23.

(n) Isa. 5. 1. to 8.

(o) Psal. 80. 12,

13. Isa. 5. 1. to

8. 2 Chron. 34.

15. to 20. Rev.

2. 5. Heb. 6. 4,

5, 6, 7, 8. c. 2. 3.

c. 3. 11. to 17.

Matth. 3. 9. c. 7.

19.

(p) 1 Chr. 28.

9. Psal. 95. 10,

11. Heb. 3. 11,

12. 1 Chr. 34.

16. Heb. 6. 5,

6. Dan. 1. 28. to

32. Heb. 12. 17.

When (n) Gardens fruitlesse be or overgrowne
 With weedes or thornes, they are then open throwne,
 Pul'd up, laid wast: So when a Church with weeds
 Is over-run, and nought but errors breeds,
 Or grosse corruptions, sins; (o) God then doth cast
 Her walls, pales downe, and forthwith layes her wast.
 Thus doth he deale with private Christians too,
 Who by their barrennesses, sinnes, Lusts undoe
 Themselves, provoking God them off to cast,
 Pull downe their hedge, and lay them ever wast.
 O let each Church and Christian then take heed
 How they prove barren, or sinnes in them breed.
 If Gods Bill of divorce be once out su'd,
 (p) There is no helpe, it cannot be eschew'd.

In

23.

In Gardens oft the shade and neighbourhood
Of weedes or poysonous Plants, corrupt the good;
Kill, blast, or harme them more or lesse: So ill
Lewd men of all sorts in the Church, doe still
Deprave^(q) and hurt the better, their meere shade
Hath blasted many, and them worser made.

There's no such Quench-coale, Plague, or bane of
grace

As wicked Consorts, who it most deface.
He who would thrive in Grace must ever ^(r) flye
With chiefeest Care, all ill Mens Company.

24.

Some stinking weedes ill favour oft devoures,
Unsents the Perfumes of the sweetest flowers
That Gardens yeeld: The ^(s) noysome sent and fume
Of Saints and Churches vices oft consume,
Out-smell the richest Odours of their Grace;
Which in Gods Nose, and Mens then finde no place,
Whiles that the stinking savour of their weedes
Thus drownes their vertues sent, and it exceeds.
O then roote out these nasty Plants, which sinke
Our sweeter fumes, and turne them into stinke.

25.

Sweete Garden Herbes, Flowers, Spices Bruis'd, in-
tend

Their fragrant Odors, and their sentes amend;
Whilst whole they ^(t) sweete are, yet their sentes but
feeble

Y

When

(q) Pro. 22. 24.
25. 1 Cor. 5. 10
13. Heb. 12. 15.
2 Pet. 2. 1. 2. 2
Cor. 6. 14. 15.
16. 17. 18.
(r) Psal. 26. 4.
5. Psal. 6. 8. Pf.
101. 2. to the
end. Psal. 119.
115. Psal. 139.
19. Pro. 1. 12. 10
17. Isa. 52. 11.
Rev. 18. 4. Psa.
1. 1.
(s) Isa. 1. 2. 10
28. Heb. 6. 5. 6.
7. 8. 2 Pet. 2. 1.
to the end. Rev.
2. 4. 5. 14. 15.
16. 19. 20. c. 3.
15. 10. 17. Mar.
7. 21. 22. 23.

(t) Cant. 5. 13.
Exod. 30. 34.
23. Isa. 42. 24.
Jer. 6. 20.

(v) Phil. 1. 12.
13. 14. Jam. 5.
10. 11. Aa. 8. 1.
10. 16. 1 Pet. 1.
6. 7. 1 Thes. 1.
5. 6. 7. 8. Rom.
8. 8.

(x) Psal. 51.
17. Isa. 66. 2.

(y) Rom. 2. 5.

(z) Joel. 2. 13.

(a) Hest. 7. 7.
8. Jer. 29. 5.
Eccles. 2. 5. Luk.
13. 19.
(b) Col. 1. 6.
Mar. 16. 15. 2
Pet. 1. 1.
(c) Ephe. 2. 13.
14. 15. to the
end c. 4. 4. 5. 6.
7. 13. 14. Rom.
15. 4. 6.
(d) Jer. 29. 5.
18. Amos. 9. 14.
Esth. 1. 5. c. 7. 7.
8.

When chrusht, the sweeter, and *their smell growes
treble,*

Thus Gods deare Church and Saints, when poun-
ded, broke

Within Afflictions Morter, by the stroke
Of Gods chastising hand, *doe much (v) augment,
And more disperse their rich and fragrant sent:
Their fumes, but weak, and scarce discern'd before,
Grow ten-fold stronger, and increas'd in store:
Sending their fragrant Odors farre and nigh,
Before scarce smelt by those who stood close by.*

I will not then repine, nor be offended
At that whereby my sent's so much amended:
Yea, so dilated, that its incense flies
Throughout the Earth, and mounts above the
skies:

The deare, sweete Incense of an (x) Heart contrite
Perfumes the Heavens, and is Gods delight:

When as a (y) heart unbroken, yeelds no sent,
And ne're growes sweete till into peeces (z) rent.

26.

Gardens (a) *throughout the world dispersed lye
In every Cline, grac'd through variety:*
Gods Church and Saints are (b) *Catholicke for place,
In seate disjoyn'd, (c) all one in heart and grace,
Their graces, vertues sweete variety
Fills up their Consort, crownes their Harmony.*

27.

Men Plant no Gardens, (d) *but where they intend
To dwell in Person, or some time to spend,*

And

And most part onely on their proper Fee,
That they to them and theirs intail'd may be.
God never planted Church in any Nation,
But where he meant to fixe his (e) habitation,
At least for lives or yeares, most usually
He plants in Fee; Saints for (f) eternity.
Churches, with meanes, Saints, still with (l) fruites of
grace,

Those for his Common, these his Proper place.
Churches may (b) lose his presence; meanes decay,
Saints (i) still enjoy him, gifts shall last for aye.
Lord plant me as a Saint, that I may be
To Thee, and Christ, th'one Heire, Eternall Fee.

28.

All Gardens (k) beare not the same kindes or store
Of fruites alike; some fewer, some yeeld more,
Some Plants thrive best in one, some in another,
What wants in one, is still supply'd by th'other,
No one abounds with all things; all combin'd,
In some or other we may all fruites finde;
Just so, no (l) Private Church, or Saint is stor'd
With all perfections: nor doe all afford
The selfesame Measure, or degree of grace,
Their gifts, fruites, Omers, vary as their place.
Some in their (i) faith excell; they all (k) agree
In truth thereof, yet differ in degree;
Others abound in (l) love and Charity;
Yet all divided in this unity:
Some are more (l) humble; some more (m) patient
These more (n) devout are; Others, more (o) Content,
Those have more (p) knowledge; these more (q) joy, or
peace
All one in substance, diverse in th' Increase.

Y 2

In 2.

(e) Psal. 68. 18.
Psal. 131. 14.
Levit. 26. 11.
12. 2 Cor. 6. 16.
Rev. 21. 3.
(f) Joh. 13. 1.
Rom. 11. 29.
Joh. 14. 16. 17.
1sa. 59. 25.
(g) Phil. 1. 10.
11. Col. 1. 9.
10. Gal. 5. 18.
22. 23.
(h) Rev. 2. 5.
Mat. 21. 43.
(i) Joh. 10. 28.
29. Rom. 11.
29. c. 8. 30. 10
the end.
(k) Canr. 6. 2.
3. 12. 1 King.
21. 2.
(l) 1 Cor. 12.
4. 10. 31. Ephes.
4. 13. 16.
(m) Rom. 1. 8.
Eph. 1. 15. Col.
1. 4. 1 Thes. 1.
3.
(n) Eph. 4. 5.
Col. 1. 23.
(o) Col. 1. 4. 2
Thes. 1. 3.
(p) Num. 12. 3.
Zeph. 2. 3.
(q) Jam. 5. 11.
(r) Dan. 6. 10.
(s) Phil. 4. 11.
(t) 1 Cor. 12.
8. Phil. 1. 9.
(u) 1 Pet. 1. 8.
Rom. 15. 13. 2
Cor. 8. 2. Rom.
15. 13. 2 Cor. 8.

(r) I Cor. 12.

4. to 31.

(s) Eph. 2. 15.

16. 21. c. 4. 4. 5.

6. 13.

(t) I Cor. 12. 4.

to 31.

(v) Joh. 1. 16.

(x) Col. 2. 9.

10. Ephes. 1.

23.

(y) Heb. 5. 12.

13. 14. 1 Cor.

3. 1. 1 Pet. 2. 2.

In sum, their (r) *graces, their degrees are many;**Each one his share hath, but the whole not any;**To strangle pride, breed Love, make all (s) but one,**Sub all (t) defective, Cyphers if alone.**But joyn'd in One (Christ, whence (v) all graces flow)**All are (x) compleate, All graces in All grow.**Let none then thinke they have no grace at all,**Because not all kinds equall; or those small**And weake they have; perchance it is (y) new sprung**Infants are perfect Men, though small, weake, young,**Compleate in All their parts, though All not view'd**At first, nor like in shape, strength, magnitude.*

29.

(z) Jer. 39. 4.

c. 52. 7. Eccl.

25. 2 King. 21.

18. 1 King. 21.

2. Esth. 1. 5. c. 7.

7. 8.

(a) Cant. 4. 12.

15. 16. c. 5. 1. c.

6. 2. 11. c. 8. 13.

(b) Gen. 2. 8. 9.

10. c. 13. 10. Isa.

51. 3. Eze. 28.

13. c. 31. 8. 9.

Joel. 2. 3.

(c) Psal. 149. 4.

Lev. 26. 11. 12.

Isa. 5. 7.

The greatest (z) *Kings in Gardens much delight**And plant them neare unto their Pallace site :**So Christ, the King of Kings, hath a (a) Garden**Here upon Earth, his Church and Godly men,**Wherein he walkes, dwels, much delights, and feeds,**And plants them with all usefull fruites, berbes, seedes.**Eden was once (b) Gods Garden stil'd, but now**He doth no other Garden claime or know**But his true Church, and chosen Saints onely :**A Paradise most (c) pleasing to his eye.*

30.

(z) Psal. 1. 3.

Jer. 17. 8. Eze.

47. 13. 37. 35.

(a) Isa. 1. 30. c.

64. 5.

When as I view some Garden Plants, Herbes, Trees

*(Exceeding others in their heates degrees)**Still (z) greene all winter long, unnipt with Frost,**When colder Plants Leaves, greenesse, fruites are lost;**And those not hot, quite (a) shriveled, kild with cold;**I doe therein contemplate and behold*

Three

Three sorts of Christians, whose sad winter Fates
In persecutions, differ like their states.

The strongest Saints, hot in the fourth degree,
Or third at least of faith, zeale; stand (b) firme, free
From Winters Nips, Blasts, frosts, which though they beate
Full sore upon them, cannot chill their beate :

Their inward fire still keepes them warme, fresh,
greene;

When others fade, their Graces most are seene.
Martyres were hottest, greenest, fruitefullst when
Frosts hid, chil'd, kild, most shriveled other men.

The weaker, younger true Saints, hot but in
The first degree, or second, oft (c) draw in
Their beate, sap, vigour from their outward parts
Unto the Roote and Center of their hearts,
When winter stormes approach, so as their greene
Leaves of Profession fade, fall, are scarce seene
Till winters past : meane while their graces lye
Hid for the most part in obscurity,
Like Rootes in Earth, good corne in chaffe, or fire
In ashes; and as heate is low, or higher
Within, or frost without, so more or lesse
They chill, fade, shrink, professe or not professe:
Yet in these sharpest Frosts (d) there's life within,
The hearts not frozen, shrivel'd, but the skin :
When springs approach cold stormes hath chas'd
away,

They soone peepe up in fresh, greene, bright ar-
ray.

The Common Christians, who have no degree,
Of heate or saving grace (e) quite killed be;

Y 3

And

1.

(b) Psa. 11. 3.
Psa. 37. 31. Pro.
17. 8. Ezech.
47. 12. Rom. 8.
30. to the end.
Cant. 8. 6. 7.

2.

(c) 2 Tim. 4.
16. Mat. 13. 21.

(d) 1 Joh. 3. 9.

3.

(e) Mat. 13. 21.
Luk. 8. 12. Jude
12.

(f) Eph. 2. 1.
1 Tim. 3. 6.
Rev. 3. 1.

And froze to death with persecutions frost,
Their heate before was borrowed, now its lost:
It was the sunnes not theirs, all forraine fire,
And summer fruits in Winter quite expire,
Nor will the spring or summer them revive,
No wonder, they were (f) dead when first alive.

31.

(g) Jude 12.
(b) 1 John 2.
19. Eph. 4. 13.
10 17. Heb. 10.
23. 24. 25.

Rootes, Plants, whiles they in Garden-Earth fast
lye,
Are fresh and live, but taken thence (g) soone dye:
Gods true Church is a Christians (b) Element
Wherein he lives, growes, thrives; if from it rent,
Disjoyn'd, we soone fade, wither, quite expire,
We have no life, but in the true Church fire.

32.

(i) 1 Cor. 5.
throughout. 1
Tim. 1. 20. Mat.
18. 17.

The plucking up, and casting out of weeds
From Gardens, lest they should good Herbes, Plants
Seedes
Corrupt and over-grow; instruct and shew,
How each true Church should roote up and (i) out-throw
By sacred Censures, all lew'd wicked, vile
Notorious sinners, lest they should defile,
Deprave the good, and her quite over-grow,
At last, by steps, and worke her over-throw.

33.

(k) Mat. 6. 28.
29. 30.

All Garden-Flowers, Herbes, Plants contented rest
With their owne (k) Native Colours, as the best;
Abhor-

Abhorring Artificiall varnish paints :

So all Gods chosen (l) Plants, true hearted Saints,
 Themselves with their owne (m) Native Beauty, Haire,
 Content; Use no Arts, Paints, to make them faire.
 A counterfeit Complexion, Bush, Face, Paint.
 Doe ill become a (n) sincere-hearted Saint.
 Where false (o) Dyes, spots, appeare upon the skin,
 Its ten to one all's false, naught, foule within :
 Pride, Lust, Vaine-glory, Chambring, Wantonneſſe,
 Or Vanity at least, ſuch ſoules poſſeſſe.
 The rootes from whence theſe spots, prints, firſt ariſe,
 Enough to make all Chriſtians them deſpiſe.

(l) Iſa. 61. 3.
 (m) Mat. 5. 36.
 1 Tim. 2. 9. 10.
 1 Pet. 3. 3. 4. 5. 1
 Theſ. 5. 22. 23.
 (n) Phil. 1. 10.
 (o) Iſa. 3. 16. to
 25. 2 King. 9.
 30. Jer. 4. 30.
 Ezech. 23. 40.
 Rom. 12. 1.
 Ezech. 16. 49.
 50. 1 Pet. 3. 2
 3. 4. 5.

34.

The (k) loweſt deepeſt Gardens moſt abound
 With fruites Herbes, Plants, and are the richeſt ground:
 The (l) humbleſt Saints in fruitefulneſſe excell,
 And God in them delighteth moſt to dwell.
 Lord alwayes decke me with humility
 Which makes men fruitfull, lovely in thine Eye.

(k) Gen. 13. 10.
 Num. 24. 6.
 (l) Iſa. 66. 2 c.
 57. 15. Jam. 4. 6.
 1 Pet. 5. 5. 6.

35.

Gardens have ſtraite, ſweete, pleaſant walkes for
 men,
 To (l) walke in, and reſreſh their ſpirits, when
 They tyred, greeved, ſicke, perplexed are:
 So Gods Church, Saints, have many pleaſant, rare,
 Straite, even walkes (Gods ſacred (m) Lawes, Word,
 Wayes)
 Wherein to walke, runne paſſe on, all their dayes;
 Which their (n) Hearts, Soules reſreſh, cheare and de-
 light,
 Yea, all their cares, griefes, preſſures make more light
 And

(l) Eſth 7. 7.
 (m) Pſal. 119. 3.
 3. 32. Gal. 6. 16.
 Pſal. 1. 1. 2.
 (n) Pſal. 119. 7.
 to 13. Jer. 15.
 16. Pſal. 119.

*And easie, if not totally expell :
O let us in these walkes still walke, runne, dwell.*

36.

(b) Cant. 2. 12
Gen. 1. 12. c. 2.
9. Job 8. 15.

(c) Eph. 2. 1. to
8. 1 Cor. 6. 9.
10. 11. Joh. 1.
16. Col. 1. 9. 10.
11. 1 Thes. 1.
5. to 10.

(d) Rom. 8. 28.
29. 30. Eph. 2.
1. to the end.

(e) 1 Tim. 1. 15
16. 13. 14. 2
Chron 33. 13.
14.

(f) Psal. 103.
15. 16. Isa. 40. 6
7. 8. Mat. 6. 30.

(g) 1 Joh. 3. 9.
Rom. 11. 29. 2
Tim. 2. 19. Jer.

32. 39. 40.
Rom. 8. 30. to
the end. Psal.

125. 1. 2. 3. Psal.
37. 23. 24. Isa.

40. 29. 30. 31.
Joh. 10. 28. 29.
(b) 1 Cor. 15.

1 Thes. 4. 14.
16. Job 19. 25.
26. 27.

*When I behold the goodliest (b) Trees, Flowers, grow,
And spring out of vile earth, or dung below,
Which have no beauty, splendor, comeliness
Within them; but meere stinke and rottenness.*

*Me thinkes I see thereby, how Gods great power,
Makes sweete, faire, shining (c) graces spring in our
Vile earthly, rotten, stinking, sinnefull hearts
And Natures (when he us to him converts;)*

*Wherein nought but sinnes, vices, lusts did spring
Before; and no one grace, nor one good thing :*

*O let none then despaire of having grace
Because his nature, heart are sinnefull, base,
Corrupt and loathsome; since God makes stin-
king.*

*Vile Earth, dung, sweete, faire, goodly flowers
forth-bring.*

*If thou be one of his (d) Elect, no doubt
All his sweete graces, shall in thee spring out
In his due time; then neither feare, nor faint;
The (e) worst of sinners God can make a Saint.*

*And though flowers beauty, and mens too which spring
Out of meere dust, are (f) fading, withering,
Yet soone decay, and turne to dust againe;
Yet (g) saving graces flourish, fresh remaine,
And last without decay, because they spring
Not out of dust, but from Christ our head, King.*

*Who doth preserve them alwayes from decay,
And keepe Saints that they ne're fall quite away
From saving Grace. Nay, when as our Bodies
Are turn'd to dung, (h) Christ shall cause them to rise*

Out

*Out of the dust, like flowers in the Spring,
And to the state of endlesse glory bring.
O sweete, sweete solace to each pious brest;
Which here may sit downe, and take up its (i) Rest.*

(i) Psal. 4.8.
Psal. 116.7.

Lord let each Garden which we henceforth eye
Or walke in, such divine Thoughts instantly
Bring to our Mindes, to raise our Soules to Thee,
And make us better by what there we see.

The Epilogue.

O That all Christians by this Posie, I
Have here collected would learne instantly
When as they in their pleasant Gardens walke,
Thus *with their owne (k) Hearts,* God and Christ
to talke

(k) Psal. 4.4.

By pious Meditations, from what they
Behold within their Gardens day by day.
How sweete then would their walkes and Orchards
prove?

How would their Soules be fired with Gods Love?

Each Garden then would be a Paradise,

A second Eden to the godly-wise:

It not a Sinnefull, Shamefull, beastly thing

For Christians to toyle, walk, talk, laugh, feast, sing,

Play, sport themselves, or meditate onely

Of worldly things, in Gardens constantly;

And in the meane time scarce to have one sweete;

Or pious thought from objects they there meete,

Of God, Christ, Heaven, Mans Mortalitie,

Presented to them in each Herbe they Eye?

For shame then let us all this fault amend
 Hereafter, and our Hearts, Mindes, fully bend
 To godly Meditations, whiles we passe
 Our time in Gardens, where each flower, herbe,
 grasse

And Creature we behold, will soone suggest
 Some vsfull Thoughts to every pious Breast,
 It to amend, and with sweete Extasies
 To elevate aboue the starry skies.
 If any want helpe in this kind, they may
 Till better come, make use of this Essay.

F7N7S.

THE
SOVLES COMPLAINT
against the
BODIES ENCROACH-
MENTS ON HER:
And the Generall Neglect she findes
with Most.

BY WILLIAM PRYNNE, above foure yeares Prisoner
in the *Tower of London*; and since thar, above three
yeares Close Prisoner in *Carnarvan* in *North-Wales*,
and in *Mount-Orgueil Castle*, in the *Isle of Ierisy*.

Matthew 16. 26.

For what is a man profited, if he shall gaine the whole World, and lose
his owne Soule? or what shall a man give in exchange for his Soule?

Isaiah 55. 2. 3.

Wherefore doe ye spend money for that which is not Bread? and your la-
bour for that which satisfieth not? Harken diligently unto me, and
eate ye that which is good, and let your SOVLE delight it selfe in
fainesse. Encline your eare and come unto me, heare and your SOVLE
shall live, and I will make an everlasting covenant with you, even
the sure Mercies of David.

1 Peter 2. 11.

Dearely beloved, I beseech you as Pilgrims and Strangers abstaine from
fleshy lusts, which war against the Soule.

1 Peter 3. 3. 4.

Whose adorning, let it not be that outward adorning of plaiting the
haire, and of weiring of gold, or of putting on of apparell: But let
it be the hidden man of the Heart, in that which is not corruptible;
even the ornament of a meeke and quiet spirit, which is in the sight
of God of great price.

London Printed by T. Cotes, for Michael Sparke dwelling at
the blue Bible in Greene Arbor. 1641.

1874

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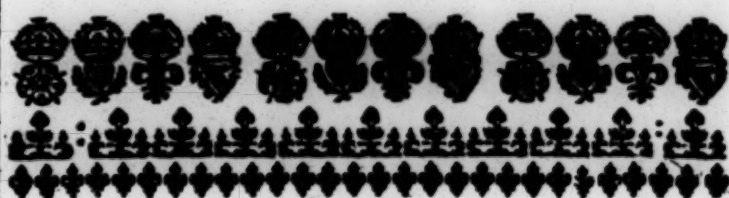
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TO
 The Right Worshipfull his
 highly Honoured good Friend, the
 Lady *ELIZABETH BALFOVRE*,
 Wife to *Sr William Balfoure*, Knight,
 Lieutenant of the Tower of
 LONDON.

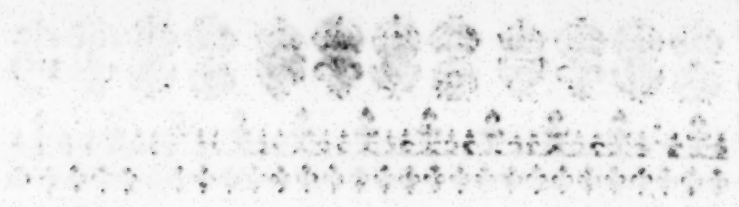
MADAM, Your Noble Favours whiles that I
 Did in the Tower of London Prisoner lye
 For sundry yeares; may now in Justice call
 For some expression of my Thanks, though small.

Having no better meanes to testifie
 My gratitude, than this small Poesie,
 Devoted to your Service, Use and Name;
 I crave your Kinde Acceptance of the same,
 And those thereto annexed; fruites of my
 Imprisonment; who shall both live and dye.

Your Obliged Friend:

and Servant,

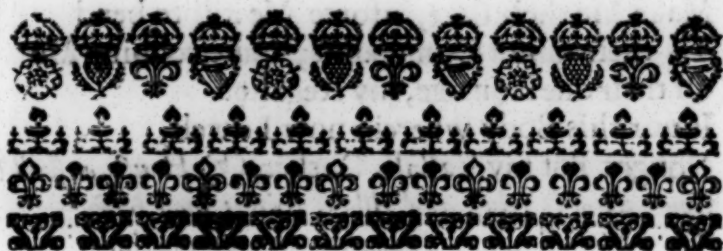
WILLIAM PRYNNE.



TO

THE HONORABLE W. J. R. OF THE
HOUSE OF COMMONS
AND
THE HONORABLE J. R. OF THE
HOUSE OF COMMONS
LONDON

Yours faithfully



THE
SOVLES COM-
PLAINT AGAINST
THE *BODIES* ENCROACH-
MENTS ON *HER*:

And the Generall Neglect *She* findes
with most.



Soule, vive (a) *Image of the Trinity,*
The (b) *Breath of God;* the Pearle, which
(c) *Christ did dye*

To purchase; (d) *Temple of the Holy Ghost,*
The charge of (e) *Angels, and the Hea-*
venly Host.

Earths Wonder, (f) *Devils envie, Mans Prime Part,*
The Master-peece of God and Natures Art;
(g) *Worth thousand worlds;* whose Pearelesse Dignity
No tongues of Men or Angels can descry,
Must here with brinish Teares, and Sobs relate
My Scorned, Slighted, and Neglected State,

Sith

(a) Gen. 1.26.
27 c. 5. 1.c. 9.
6. Ephes. 4. 24.
Col. 3 10.
(b) Gen. 2. 7.
(c) Psal. 16. 10.
Psal. 30 3. Psa.
34. 22. Psal. 72.
14.
(d) 1 Cor. 6. 19.
22.
(e) Luk. 16. 22.
(f) 1 Pet. 5. 8.
Job 1. 7.
(g) Psal. 49. 7.
8. Mat. 16. 26.
Mar. 8. 36.

(b) Job. 4. 19.
2 Cor. 5. 1. 2.

(i) Gen. 2. 7. c.
3. 19. c. 18. 27.
Ecclef. 3. 20. c.
12. 7. Job 4. 19.
(k) Isa. 3. 18. to
25. Rom. 13.
13. 14. 1 Tim.
2. 9. 1 Pet. 3.
3. 4. 5.

(l) Isa. 3. 18. 19
20. 21. 22. Ezec.
27. 13. to 28.
Isa. 23. 2. 9.

(m) 1 Cor. 4. 9.
10. 14. 2 Cor. 4.
8. 9. 10. 11. 2
Chron. 36. 15.
16. Mat. 33. 31.
37. Act. 7. 52.
(n) Jam. 5. 14.
2 King. 1. 2. 3.
10. 18. c. 7. 8. 9.
(o) 2 King. 8.
29. c. 9. 15. c. 5.
3. to 26. Mat. 4.
14. c. 8. 16. c. 13
15. 22. c. 15. 30.
c. 19. 2. Act. 28.
9. Joh. 5. 3. to
10.
(p) Ephes. 2. 1.
2. Ezech. 16. 6.
Psal. 38. 1. to
12. Isa. 1. 6.

Sith all my Vassels, made Me to attend,
Make Me their slave, inforce Me still to bend
To their unjust Commands, quite robbing Me
Of their due Homage, my Regalite.

Is not this Body wherein now I dwell,
Nought But my Vassall, Casket, (b) House, or shell?
Compact of (i) dust and Asbes, things most base;

That it might not usurpe my supream place:
Yet loe this Rebell Slave dethrones me quite,
No Part thereof but Robs me of my Right;

Receiving more (k) Attendance, cost, paines, Care
From most, than I doe, though a Gemme most rare:

How many hundred Trades, what Worlds I pray,
Of Men by Sea and Land, both Night and Day
Are set on worke to Cloath the Backe, and feele
The all-devouring Paunch, with more than
need?

Have not the Head, Hands, Feete, Legges, Necke,
nay Haire

Their (l) severall Trades to decke, make, keepe them
faire?

Yet I poore Soule, among the Numberlesse
Vocations which these Baser Parts Possesse,
But one Profession have; in (m) worst request,
Least minded, least imployd of all the rest:

Seldome regarded till the (n) fatall Houre
Of death, or Hell stand prest me to devoure.

Is but the Body Pained, ill, or sicke;
A Member bruised, hurt with Sword, Knife, pricke:
Doe head, teeth, Stomacke, Armes, Legges, Fin-
gers Ake,

Forthwith some good receipt Men seeke and take
To ease and cure them, making no delayes,
And thinke no Cost, Paines, Care mis-spent these wayes:

Yet I (Alas!) not dayes but yeares oft lye
Sicke, wounded, pained, (p) dead; nay Putrifie

Through

Through many fostred ulcers, wounds, cares, sores,
Of horrid finnes; yet (9) none my state deplores,
Seekes out for cures, or once hasts to apply
A salve to these my sores, through which I die,
Yea, all the time, paines, care and little cost
Bestow'd on mee, by most is deem'd but (r) lost.
If but a little spot, dirt, dust, or fly
Light on the face, hands, cloathes, men presently
Wash, rubbe, or wipe it off with much disdain,
Although it put them to some toyle, cost, paine:
But I (O wretch) defil'd, stain'd, drench't through-
out

With filthy finnes, which (s) Compasse mee about
And make mee loathsome in the sacred Eyes
Of God, who (t) filth of finnes most loathes, desires,
Remaine uncleans'd, (v) unwash't from day to day;
Till Hell surprise and sweep us cleane away.
My varlet flesh, it's Pallate to delight,
Repast must have each morning, mid-day, night,
Wherein all (x) sorts of beasts, foules, fruits, herbes, fish,
Sweet meats, vines, waters, drinkes, all heart can wish,
Deveured are, to sat that corpes which must
Feed wormes at last, and moulder into dust;
Meane while, poore I, for want of food divine
To feed, refresh mee, quite consume, starve, pine;
Or if I Word and Sacraments injoy,
For want of faith and grace they mee (z) annoy,
Not sat and nourish as they ought; whereby
I (a) famish, perish, die eternally,
The Backe, it's (b) divers change of suries must have
Of Velvits, Silkes, Stuffles, Tissues, Sattins, brave
And new: Old Clothes, Ragges, Course, or meane

Aray

It scornes, and will be well clad every day:
But I meane time quite stript, and (c) naked am
Of all the Robes of Grace to hide my shame,

A a

Clad

(9) Isa. 65. 1.
Rom. 9. 14, 15,
16. Joh. 1. 10;
11.

(r) Mal. 3. 14.

(s) Psal. 38. 4.
Psal. 40. 12. Pf.
49. 5. Heb. 12.
1. Isa. 1. 6.
(t) Hab. 1. 13.
(u) Isa. 1. 6. 16.
Jer. 4. 14.
(x) Luk. 19. 19.
Gen. 9. 3. I
Sam. 25. 11. 36.
Esther 1. 3. to
10. Isa. 22. 13.
Amos 6. 4, 5, 6.
(y) Gen. 3. 19.
Ecclef. 3. 20.
c. 12. 7.
(z) 1 Cor. 11.
27. 29. 2 Cor.
2. 15. 16. Heb.
4. 2.
(a) Isa. 55. 1,
2, 3.
(b) Isa. 3. 18,
19, 20. Luk.
16. 19. Gen. 45.
22. 1 Pet. 3. 3,
4. 2 Sam. 1. 24.
Zeph. 1. 8.
Mat. 11. 8.
(c) Rev. 3. 17.
18.

(d) Rom. 13.
14. Rev. 3. 18.
Plal. 45. 13, 14.

(e) Ps 90. 5, 6.
Ps. 103. 15, 16.
Isa. 40. 6, 7, 8.

(f) Esther. 1. 3,
to 12. 2 Chron.
7. 8. Amos 6.
4, 5, 6. Job 21.
11, 12, 13. Jam.
5. 5.

Clad onely with the filthy weedes of Vice,
And *Adams* old Rags, which lost Paradise.

(d) *New garments of Christs merits*, and true grace,
Which may adorne mee, in so long a space,
Are not once thought on, nor till backe and I
Surpriz'd by death, in hell starke naked lye.

What vast expences, labour, thoughts, time, care,
Have backe and bellie? as if all things weare
Created for them, and man onely made

To cloth, and feed these, *which like (e) grasse shall*
fade,

And perriish: yet how little time, paines, cost
Are spent on Mee, by whichall's fav'd or lost?

How many Houres, (f) *Dayes, Nights, and Teares are*
spent

In Eating, Drinking, Feasting, Complément,

Vaine Chat, Sports, Visits, Pleasures of each kind,

The flesh to pamper? whereas I scarce finde

Amidit all these diversions, one dayes space,

Or houre to fast, pray, weepe, read, sue for grace.

How many daily the whole merning passe;

And vainly spend, betweene the Combe and Glasse,

In combing, frizling, powdring of their haire,

And wanto n lockes, to make them seeme more
faire?

No Locke, or haire must out of order stand,

But sit in Print, and oft be view'd, curl'd, scand.

Nay, which is strange, more cost, time, now is
spent

Upon false Busshes of bought excrement,

(Which some preferre before their native fleece,)

Than upon mee, mans honour, Master-peece;

When this is done, the Backe, Necke, Feete, Hands,
Face;

And other parts must have their severall space

For to adorne them, so as halfe che day

Is spent well nigh, the body to aray:
 And that but untill night, when all this pride,
 Attire is quite stript off, and laid aside,
 As if it never were. O fooles to waste
 Time in these toyes, which not one daies space last!
 Yet I neglected soule, whom to adorne
 And daily decke with grace mankind was borne,
 Untrimmed lie, no cost, time, paines are spent
 In decking mee, mans onely ornament.
 Gods word (the *(g)* Glasse, which daily shold descry
 My spots, stainses, filth, and grosse deformity,
 Them to redresse, and helpe men to aray
 Me with all Robes of grace which make mee gay,)
 Is most part shut close, seldome look't into
 For these good ends, and if that any doe
 Behold it now and then for custome sake,
 The *(i)* Rule to dresse them by they'le not it make.
 And though my sacred beauty, robes, aray,
 Do never fade, waxe old, but last for aye:
 Yea adde more lustre to my Baser part,
 The Flesh, then either nature or mans art
 Are able, causing it to *(k)* shine with raies
 Of brightest glory, which shall last alwaies:
 Yet few or none spend halfe the time to dresse,
 Adorne Mee, which they wast with greedinesse
 Upon their bodies, faces, heads, lockes, backe,
 Themselves and Mee, without Gods grace, to
 wracke.

This being now my rufull state; O let
 Me here beseech all who have soules, to set
 Some time apart to Ponder my complaint
 Thus tendred to them, ynder which I faint.
 And that you may just Judges twixt us prove,
 Heare but a word or two, as you mee love.
 What is the body, but a loathsome Masse
 Of *(l)* dust and asbes, brittle as a glasse.

(g) Jam. I. 23.
24, 25.

(i) 1 Pet. 3. 3,
4, 5. 1 Tim. 2. 9,
10.

(k) Dan 12. 3.
Matth. 13. 43.

(l) Gen. 2. 7. c.
3. 19. c. 18. 27.
Job 4. 19. c.
14. 1, 2, 3. Ps.
103. 14. Psal.
104. 29. Ec-
cles. 3. 20. c. 12.
7.

(m) Psal. 103.
 15. Isa. 28. 1. 4.
 c. 40. 6, 7. Jam.
 1. 11. 1 Pet. 1.
 24.
 (n) Isa. 3. 18. 24.
 (o) Psal. 102. 11.
 Psal. 109. 23. Psal.
 144. 4. Job 8.
 9. c. 14. 2. c. 17.
 7.

Soone crackt and turne to rottennesse dung, clay,
 Though fed with dainties, clad with rich aray?
 What is the Faces, Beauty but a (n) *floure*
Which sundry chances blast within one houre,
And so deforme, that wee abhorre the sight
Of that marr'd face which was our chiefe delight:
 At best, it is a comely glasse our (o) *shade,*
Which sicknesse, Crosses, Age still cause to fade.
 What are our lockes, our curled brayds of haire,
 But excrements at best? not halfe so faire,
 As plumes of sundry birds or peacocks tiales,
 Though frizled, poudred, deckt with pearles, knots,
 vailes.

And yet how many more proud, carefull are
 Of these vaine bushes, than their soules welfare?
 How many purchase heads of others haire,
 To mend Gods worke, and make them seeme more
 faire?

Spending more time, cost, thoughts on excrement,
 Than upon mee mans onely ornament.

What is the belly but a filthy finke,
 Jakes which engenders nought but dung and stink?
 So noysome, that its sent offends the smell,
 Corrupts the aire, even when the body's well.
 What are the other members (head, hands, fecte)
 But skin and bones? without my helpe unmeete
 For any use, yea let mee once withdraw
 My selfe from the most faire corps, eyes ere saw,

(p) Psal. 39. 11.
 Psal. 49. 14.

It's beauty (p) fades, it's flesh to rottennesse
Is turned, and all abhorre it's loathfomenesse.
 What hath the flesh or body worthy love,
 Or praise, but that which from mee first doth move?
 Let mee desert them, all their worth is lost,
 And wither'd like grasse nipt with winters frost.
 Why should you then, (O fooles, bereft of sence)
 From day to day bestow so much expence,

Time,

Time, paines, thoughts, Care on these things which
 so base,
 Meane, fading are, neglecting Mee and grace?
 In which your chiefest good, yea, all your blisse
 Comprized are. If you judge not amisse:
 If this prevaile not, but you still proceed
 Mee to neglect, the flesh to decke, serve, feed;
 Tell Mee, I pray you, when the dismall day
 Of sicknesse, death, or judgement, take away
 And cite you to account, how you have spent
 Your golden dayes, for my use to you lent;
 What joy or comfort can you reape from all,
 Or any of those dayes, houres, which you shall
 Have thus mispent on belly, backe, head, face,
 Haire, feasting, pastimes, pleasures voyd of grace;
 Or in the flesh or bodies servitude?
 Which then will too too late be of you ru'd.
 Shall yee not then with sighs and teares lament,
 (And that in vaine) the time you thus mispent;
 Offering to give ten thousand worlds, that you
 Had not bereft Mee, of the time, care, due
 To Mee alone, to fit Mee for that place,
 Of endlesse blisse, which I for want of grace,
 Shall then be thrust from, and cast into hell,
 In (9) fiery flames and torments still to dwell.
 Will not you then wish, you had never seene
 This flesh, this body, which to mee have beene
 So traitrous, so unkinde, Mee to enthrall
 Unto their lusts, and spurre Mee into All
 That might undoe, damne, both them Mee, and
 you,
 And wee shall in hels flames for ever rue?
 If this be true: O then whiles life, time, space,
 Ar left you to repent and seeke for grace;
 Beewaile what's past, and henceforth learne to be
 More loyall, kind, respectfull unto Mee.

(9) Mat. 25. 41.
 Mar. 9. 43, 44.
 46, 47. Rev. 19.
 20. c. 20. 10.

(r) Dan. 12. 3.
 Matth. 13. 43.

Save mee, save all; lose mee, and all is lost,
 For ever with mee; spend then all your cost,
 Thoughts, paines, cares, dayes, on mee; then shall
 you (r) shine,

*More bright than Starres, Moone, Sunne, with rayes
 divine*

*In Christs owne kingdome, where you shall possesse
 Such endlesse joyes, as no tongue can expresse.*

If this will not perswade you to amend,
 I'll cease my *Plaint*, and here in *silence* end.

FINIS.

Imprimatur
 Tho. Wykes.

Feb. 1. 1640.

COMFORTABLE CORDIALS.

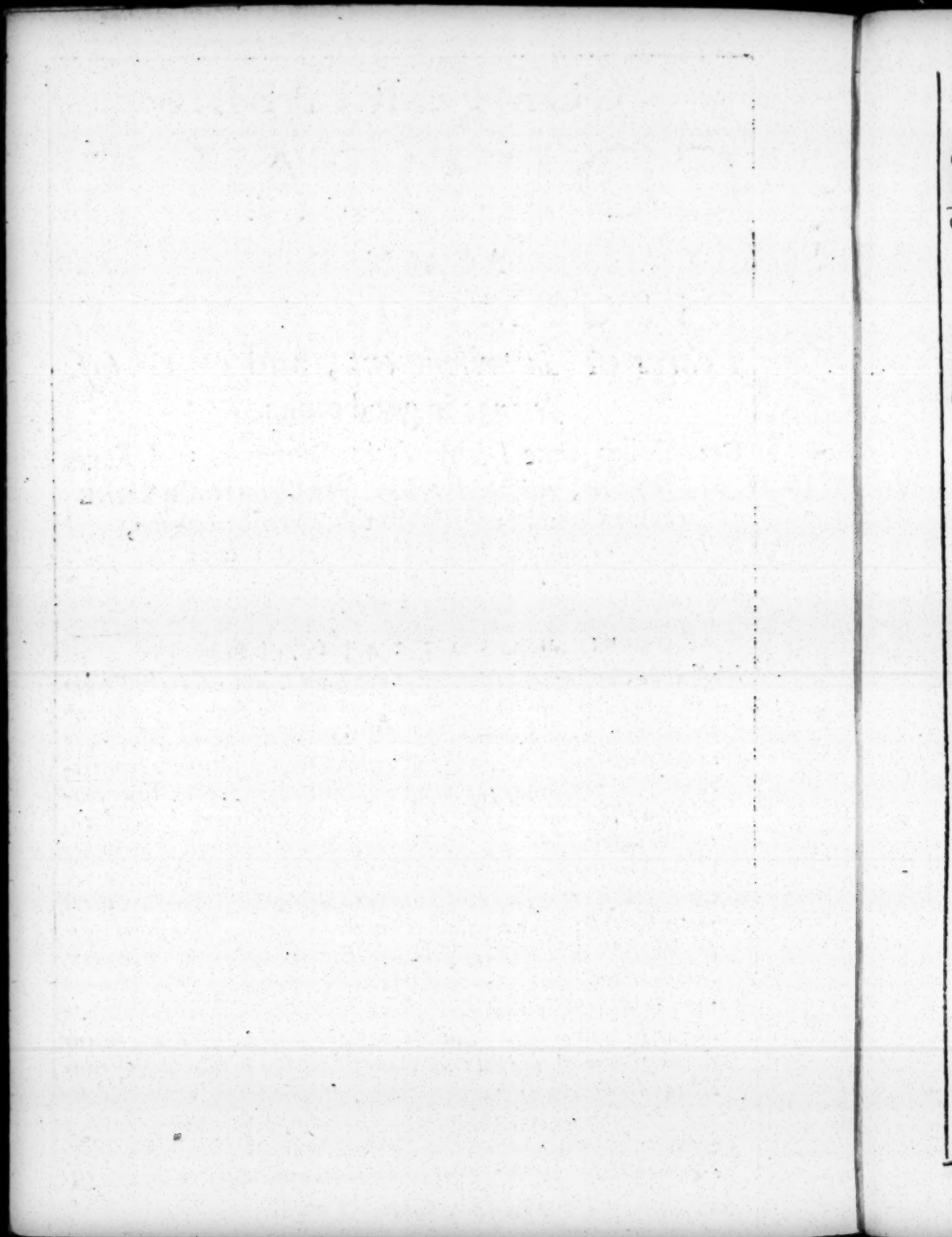
AGAINST
DISCOMFORTABLE
Feares of Imprisonment, and other sufferings in good causes.

Containing some Latine Verses, Sentences, and Texts
of *Scripture*, written by Mr. WILLIAM PRYNNE
on his Chamber walles in the Tower of London,
during his Imprisonment there; since
Translated by him into Eng-
lish VERSE.

2 CORINTHIANS 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

Blessed be God, even the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that wee may bee able to comfort them which are in any troubles, by the comfort wherewith we our selves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether wee be afflicted, it is for your consolation, & salvation, which is effectuell in enduring of the same sufferings, which we also suffered: or whether wee bee comforted, it is for your consolation and salvation. And our hope of you is stedfast; knowing that as you are partakers of the sufferings, so also you shall be of the consolation. For we would not, Brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength, in so much that wee despaired even of life. But we had the sentence of death in our selves, that we should not trust in our selves but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust, that he will yet deliver us: you also helping together by Prayer for us, that for the gift bestowed upon us, by the meanes of many persons, thanks may be given by many on our behalf.

Printed Anno. 1641.



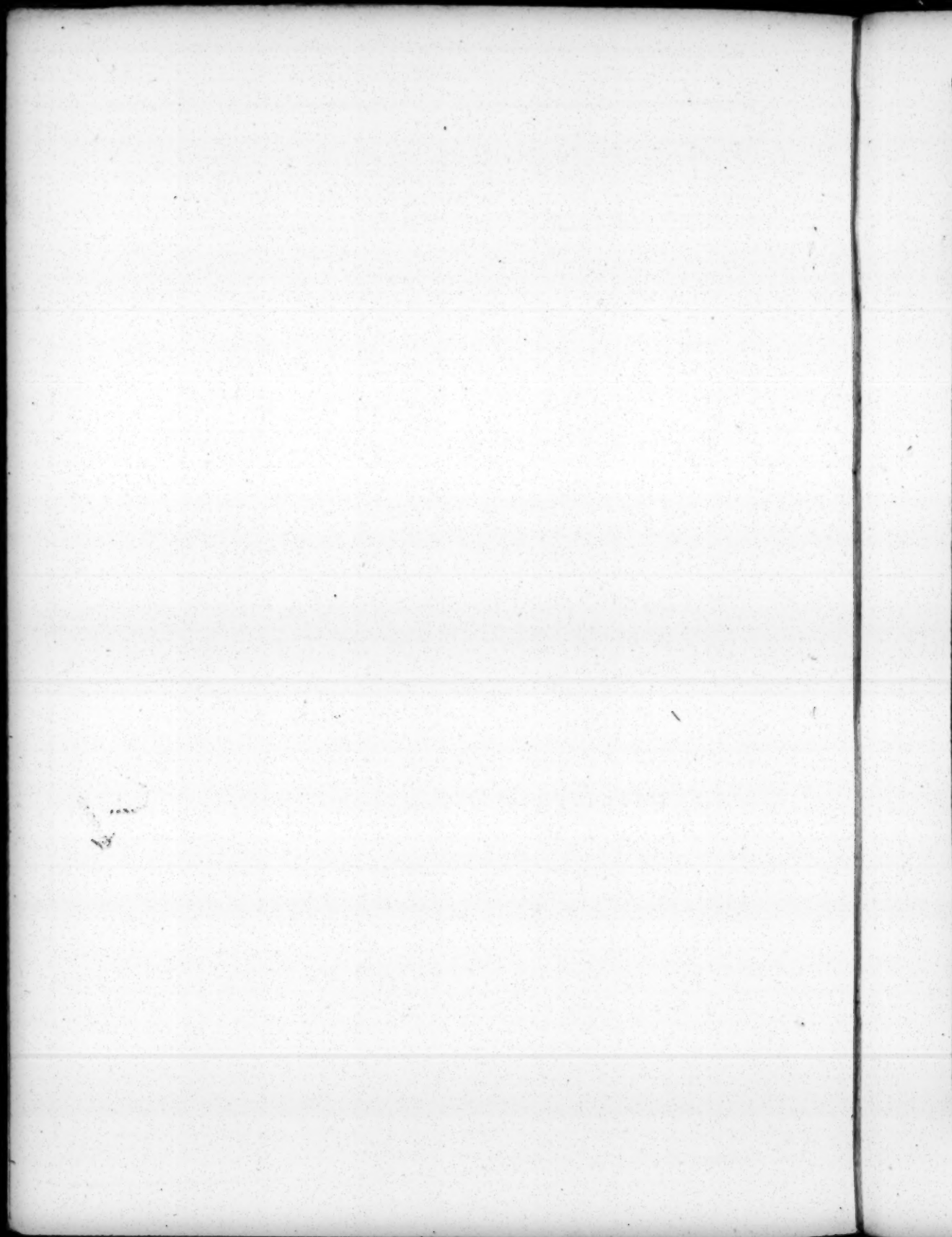


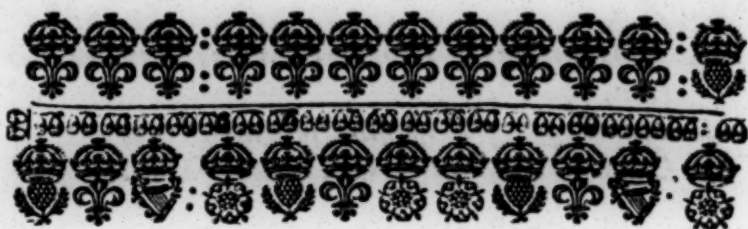
TO
THE RIGHT VVOR.
Shipfull his very Noble and
highly Honoured good Friend, SIR
WILLIAM BALFORE *Knight,*
Lieutenant of the Tower
of LONDON.

SIR, *it were Ingratitude and Injury,*
For me in silence here to passe you by,
And not present these Cordialls unto you,
Sith they, and all my service are your due,
For all your Noble Favours in the Tower,
Which have ingag'd me to myutmost power,

To be your eternally devoted
poore Friend and servant,

WILLIAM PRYNNE.





COMFORTABLE CORDIALLS,

O R

Latine Verses and Sentences,
written by Mr. *William Prynne* on his
Chamber Walls in the Tower of *London*,
during his Imprisonment there; Since tran-
slated into *English* by him.

I.



*Translulit in Cælum Christi præsentia
Glastrum:*

*Quid faciet Cælo, quæ Cælum jam creat
Aniro?*

Christs prefence hath my Prison turn'd into
A blessed Heaven; what then will it doe
In Heav'n hereafter, when it now creates
Heav'n in a *Dungeon*? Goales, to *Courts* translates?

2.

*Stigmata Christicolis, splendentia fidera; sanguis,
A* 3 Purpura*

Comfortable Cordialls.

*Purpure regalis; mutilataque Membra, Decorum;
Vincula, gemmatas Torques; Opprobria, plausus;
Vulnere, Martyrium; Mors; Vita; Gravamina, Lu-
crum.*

*Optima cuncta piis, Tristissima sola ministrant;
Unica Crux sanctis, Via, Ianna, summa salutis.*

Brands, unto Christians are bright Starres; Blood
spent,

A Royall Purple; Maym'd Limbes, Ornament;
Bonds, Chaines of Pearle; Reproaches, Praise (no
staine)

Wounds, Martyrdome; Death, Life; Oppressions,
Gaine.

To godly men the saddest fates only
All best things bring, and their joyes multiply;
The Crosse alone to Saints is the high way,
Gate, summe of safety, Meanes of endlesse Joy:

3.

*Christus ubique piis comitatur; Carceris Antrum
Ingreditur: Turres, Densissima Mania, Rupes,
Fossas, Ferratas Portas, Obstacula, Flammas
Permeat intrepidus; socius solamen, Amicus,
Omnia seclusis, solus; saturatque benignus
Deliciis superum sitientia Corda suorum,
Discipulis foribus clausis intravit amicus,
Christicolis clausis habitat conviva perennis.
O fortunatus cui Con-captivus lēlus,
Leticans radiis tristissima Claustra supernis;
Vincula non illum, Tormenta, gravamina mœstum
Efficiunt, animum retinentem usculumque severum.*

Christ every where accompanies good Men;
He goes with them into the Prisons Den;
The Towers, thickest Walls broad ditches, Gates,

Of

Of Iron, Barracadoes, Flames and Grates
 Doth boldly passe through; proves Companion,
 Friend, solace, all things of himselfe alone;
 Vnto close Prisoners and fills plenteously
 The thirsty soules of his, with heavenly
 Delights. * *Hee entered in the dores fast shut*
To his Disciples, them to comfort; but
 With godly prisoners he's a constant guesse
 Resides; O happie he who doth possesse
 Christ for his Fellow-prisoner, who doth gladde
 With heavenly Sunbeames, Goales that are most sad,
 Bonds, Torments, Prisons, make not him sad; he
 Retaines a quiet mind how ere things be.

John 20:19.

4.
Nullatenus victus Christi virtute solutus;
Permanet immunis, clusus vel Carcere Vinculis;
Liber ubique, pius, placidus, benedictus, amicus;
Indomitus; taciturnus circumfert pectore Colum;
Tristia Lanifrons, Molestissima cuncta seronans;
Vincula disentiens, arctissima claustra recludens.
 He is not bound whom CHRIST hath made free; he
 Though shut close Prisoner, chaind, remains still free,
 A godly Man's at large in every place,
 Still chearefull, well content, in blessed case,
 Vnconquer'd; he a secret Heaven still beares
 About within his brest, which sad things cheares,
 Dispells his blackest cloudes of griefe; off shakes
 His chaines; and closest prisons open makes.

5.
Vincula non Animam cohibent; haud carcere clusam:
Sidera transvolitat, Terram, Mare, cuncta pererrat
Alpes, immensi fines transcendit Olympi;
Limitis impatiens, arctari nescia Mundi

Cancellis;

*Cancellis; tantum requiescens Numine vasto;
Securus, placidusque Piis, vel turbine, Portus;
No bands the soule of Man can once restrain;
No Prison it inclose, nor yet containe;
It soares above the Starres, and swiftly flies
O're Earth, Sea, all things; mounts beyond the skies,
And bounds of the vast Heav'ns, impatient
Of Limits, ignorant how to be pent
Within the Rayles of this whole world; onely
Resting within the boundlesse Deity;
A secure, pleasant harbour to Godly
Men, even in a storme of Misery.*

6.

*Vincula quid trepidas? quid tela minantia? Flammas,
Vulnera? quid rabidi Tormenta, Crucesve Tyranni?*

* Rev. 2. 7.

II. 17. 21.

c. 3. 5. 12.

2 I. c. 21. 7.

2 Tim. 1. 7.

8.

Aspera pro Christo, dulcissima; qui Diadema

Vincenti Statuit, Lignique cruore paravit.

Scenicaturba Choros, spectacula, Tympana, Mimos,

Ludicra stuprosis celebret, spectetque Theatris;

Vincula Christicola, Mutilatio, stigmata, Furca

Gaudia plura ferunt, cumulatque Premia condunt.

Histrion, Scena, Iocus, saltatio, Mascara, Cantus,

Risus Sardonicos generant, fictosque Cachinnos.

Cordolium verum, gemitus morsusque perennes:

Dulcia post tristant, peramara salute coronant.

Why rearst thou Bonds? why threatnings? Weapons? Fires?

Wounds? why the torments, Crosses or the Ires
Of raging Tyrants? sith the sharpest things

We undergoe for Christ, most sweetnes brings.
who hath prepar'd and purchased for him

* Rev. 2. 7.

II. 17. 21.

c. 3. 5. 12.

2 I. c. 21. 7.

2 Tim. 4. 7.

8.

*Who * overcomes, a glorious Diadem*

By the Blood of his Crosse. Let then the Crue

Of stage Frequenters celebrate, and view

Playes, Dances, Pastimes, Players, sports in base

And

And filthy Theaters, where growes no grace.
Chaines, Mutilations, Pillories, Brandes bring,
To godly Christians farre more joyes, heaping
Most large rewards upon them. Players, Playes,
Jests, Dancing, Markes, Songs, generate alwayes
But deadly Laughters, feigned shoutes; * true grieve,
Sighes, lasting gripes of Conscience, past reliefe.
Sweet worldly pleasures still in * sadnesse cease;
When * bitterest sufferings bring Crownes, safety, peace.

7.

*Aulicus imbellis gemmis, Dominaque Capillis
Auriculas onerat magnoque decore venustat,
Stigma, (icatrices, mutilatio pulchrius Aures
Christigena decorant radiisque micantibus ornant,
O Decus eximium referentia Vulnera Christum:
Talibus insignis superis peramatus abibis.*

Th'unmanly Courtier with his Mistresse Haire,
And Jewels, lades his eares, to make them faire.
When as Brands, Scarres, and Croppings farre more
dight

A Christians eares, and make them shine more bright.
O Matchlesse Glory, Woundes which Christ expresse!
Adorn'd with these, Gods love thou shalt possesse.

8.

*Passio Cœlipetis Alpha, at Solamen Omega:
Principium Lachrymis decoratur; Meta, Triumphis.*
Suffering's their Alpha who to Heaven tend;
But Joy is their Omega, finall end;
Their Entrance is adorn'd with teares of Woe,
Their end with Triumphs, which their griefes outgo.

9.

Nil Crux sentit in Nervo, si Anima sit in Cœlo.

B *

The

* O. m. 4. 9.

I c. 5. 1.

* Pro. 14.

13.

* 2 Cor. 4.

17. 2.

Tim. 2. 12.

The Legg feels nothing in the stockes, if the
Soule, minde, Affections in Heav'n placed be.

10.

*Nontimet is carcerem qui scit contemnere Libertatem,
Vitam, voluptatem, Famam: cui Mundus Ergastulum,
Terra Exilium, Deus habitaculum, Mors Solatium.*

He feares no prison who knowes to despise
Freedom, Life, pleasure, Fame, which others prise:
To whom this world's a prison; Earth, a place
Of Exile, God, a Mansion; Death, Solace.

11.

*Servus Christi etiam in vinculis, Liber.
Servus Peccati etiam in summa Libertate captivus.*
Christs Servants even in prison are still free:
Sinnes, in the greatest freedome, captives bee.

12.

Nil corpus patitur in Ergastulo, si Animus sit in Cælo.
The body suffers nought in prison, when
The mind it selfe is lodged in Heaven.

13.

*Quid Cælum sine Deo, nisi Barathrum?
Quid Barathrum cum Deo nisi Cælum?*
What's Heav'n without God but a very Hell?
What's Hell but a Heav'n, if God once there dwell?

14.

*Nu'libi in carceratur, qui ubique in Christo liberatur:
Nunquam deicitur, qui semper à Jehova sustentatur.*
He in no place can once imprisoned be,
Who in all places is * by Christ set free:

* Joh. 8. 36.
Gal. 5. 1.

He

He never is * dejected, who alway
Hath great Iehovah for his prop and stay.

* Psal 37.
24.

15.

*Nusquam solus qui ubique cum Deo ;
Nunquam Miser qui semper cum Christo,
He never is alone, who every where
Hath God himselfe, him company to beare,
He never can be miserable, who
Is alwayes with Christ, who doth with him goe.*

16.

*Vbi Deus adest, ibi non est Carcer, sed Paradisus ; Non
Ergastulum,
Sed Palatium ; non Barathrum, sed Cælum.
Where God is present, there no Prison is,
But a sweet Paradise of Joy and blisse ;
No Bridewell, but a Palace ; no darke Cell,
But a bright Heaven, where all comforts dwell.*

17.

*Carcer probat Amicos, detegit Inimicos ;
Excludit Mundum, includit Deum :
Alit virtutes, extinguit Libidines,
Edocet Temperantiam ; cohibet Luxuriam ;
Mortificat carnem, sanctificat hominem ;
Ingenerat gratiam, thesaurizat Gloriam.
A priton tries Mens friends, detects their Foes,
Shuts out the world, God to men doth inclose ;
Nourisheth vertues, Lusts extinguisheth ;
Temperance teacheth, Riot restraineth,
Quite kills the flesh, but makes the Man holy ;
Ingenders Grace, * and treasures up glory.*

* 2 Cor. 4.
17.
2 Tim. 4. 8.

I

*Turris Christianos fideles fide inarcerat, verè liberat,
Vnicum Dulcissimum Christi Iugum, [cui subjugari
est perfectè manumitti] Imponendo: multiplicia gravis-
sime Carnis peccati, Mundi, Diaboli vincula [quibus
ill. queari, est certissime captivari,] discutiendo.*

The Tower true faithfull Christians feinedly
Imprisons, but them sets free verily,
By putting on them Christs sweet yoake onely,
To which to be subjected, is truely
To be enfranchised; by shaking off
The manifold, and most heavy chaines of
The flesh, sinne, World, Di'le; in which for to lye
Insaide, is to be captiv'd certainly.

19.

*Turris plurimis Spectaculum, multis habitaculum: non-
nullis Refugium; aliis diversorium; Regi Pala-
tium; Regno Gazophylacium, Armamentarium, Pro-
pugnaculum, Monetarium: Vincit piis, Oratorium;
Papisticis, Purgatorium; Clausis, Monasterium;
Innoxiiis, Hospitium; Reis, Ergastulum; Litera-
tis, Museum; Ebriosis, Oenopolium; proditoriis,
Macellum.*

The Tower is to most, a Spectacle;
To many its a house, wherein they dwell;
To some a refuge; Others, a lodging;
A Royall Pallace, it is to the King;
Vnto the Kingdome it's a Treasury,
Armory, Bulwarke, Mint: an Oratory
To Godly prisoners; but a purgatory
To popish; to close ones, a Monast'ry;
To guiltlesse ones, it's an Inne; to guilty

A *Bridewell*; to learn'd ones, it's a study;
 To idle ones a *Dormitory*; to
 Drunkards, a *tipling-house* them to undoe;
 To Traytors it's a *shambles*, where their head
 And *Quarters* hang, when they are butchered.

On his Exile into Ierisy Isle.

Why should this *Exile* me grieve, discontent,
 Sith this whole *World's* a place of *Banishment*?
 And men as truly *Exiles* are at *home*,
 As in the *strangest Clime* to which they come?
 Are not *God, Christ, Grace, Heav'n* to us as nigh
 In forraigne Parts, as in our own *Country*?
 Yea; and oft times more neare: this true to be
 By * *Abraham, Iacob, Ioseph*, all may see,
 I will not then flye, feare my *Banishment*,
 But in it joy, and take most sweet content,
 Sith *God* will me protect, * *restore againe*,
 Or else translate to *Heav'n*, with him to reigne,
 Mine onely *Proper* * *Country*, wherein I
 Shall live a *Free-man* for eternity,
 In spite of my *Arch-foes*; whom I shall see
Exild, * *imprison'd*, and my selfe set free.

(1) *Levit.*

25. 23.

* *Psal.* 39.

12.

psal. 119. 19

2 *Chron:* 29

15.

Heb. 11. 13

1 *pet.* 2. 11.

* *Gen.* 12.

28. to 48.

Alt. 7. 3. to

17.

Heb. 11. 8.

* *Isay* 41. 5.

6.

* *Heb.* 11.

14. 16.

* *Prov.* 11.

8.

6. 21. 18. c.

12. 13.

Dens Turris etiam in Turres

<i>Turris</i>	<i>Libertatis</i>	<i>in Turre</i>	<i>Angustia;</i>
	<i>Consolationis</i>		<i>Tristitia;</i>
	<i>Quietis,</i>		<i>Molestia;</i>
	<i>Fælicitatis</i>		<i>Miseria;</i>
	<i>Honoris</i>		<i>Dedecoris,</i>
	<i>Splendoris</i>		<i>Obscuritatis;</i>
	<i>Securitatis</i>		<i>Perturbationis,</i>
	<i>Salutis</i>		<i>Perditionis,</i>
	<i>Spei</i>		<i>Desperationis</i>
	<i>Gaudii</i>		<i>Afflictionis,</i>
	<i>Pacis</i>		<i>Belli;</i>
	<i>Protectionis</i>		<i>Periculi,</i>
	<i>Gratie</i>		<i>Peccati;</i>
	<i>Vita</i>		<i>Mortis,</i>
	<i>Glorie</i>		<i>Perpeffionis.</i>

*God is a * Tower in the Tower.*** Pſal. 18. 2.**Pſal. 1. 3.**Pſal. 144.*

2.

A Tower of Liberty,
 In the Tower of Restraint; a Tower
 Of Comfort, Jollity
 In the Tower of Sadnesse; a Tower
 Of sweetest Quietnesse
 In the Tower of Trouble; a Tower
 Of blessed Happinesse,
 In the Tower of Misery; a Tower
 Of Honour, Dignity
 In the Tower of disgrace; a Tower
 Of bright Excellency
 In the Tower of darknes; a Tower
 Of strong security
 In the Tower of danger; a Tower
 Of health and true safety

In

In the Tower of Sicknesse ; a Tower
 Of hope and good successe
 In the Tower of Despaire ; a Tower
 Of joy and cheerefulnesse
 In the Tower of sorrow ; a Tower
 Of peace and union
 In the Tower of fierce war : a Tower
 Of safe Protection
 In the Tower of perill ; a Tower
 Of Grace and Piety
 In the Tower of vile Sinne ; a Tower
 Of Life , eternity
 In the Tower of grim death ; a Tower
 Of Glory and great praise,
 In the Tower of suffering : such Tower
 God proves to his alwayes.

21.

Deus Turris.

1.	2.	3.
<i>Protegendo ;</i>	<i>Consolando,</i>	<i>Eripiendo,</i>
<i>A malis,</i>	<i>In Malis,</i>	<i>A Malis</i>
<i>In malis,</i>	<i>Semper,</i>	<i>Cito</i>
<i>Contra malos,</i>	<i>Abundanter,</i>	<i>Tempestivè</i>
<i>Inter malos,</i>	<i>Suavissimè ;</i>	<i>Potentissimè</i>
<i>Vbique,</i>		
<i>Tutissimè,</i>		
<i>Fortissimè,</i>		
<i>Gratiosissimè,</i>		

*Mortalium proculdubio Beatissimus , qui Mundi
 Exul , Christique Captivus , Turri isti tutissima , ju-
 cundissima , optima , maxima perpetuò (dum vixerit)
 adjudicatur*

adjudicatur. Salvò ceriè custoditur, qui non solum à Deo, sed in Deo conservatur: arctari non potest, qui ipsa Dei infinitate (in carceratus) spatiatur. Ita omnatur Gulielmus Pryne: Marry 3. 1633.

God is a Tower by protecting all
His Saints from Ills, in Ills which them befall;
Against, amidst ill men in every place,
Most safely, strongly out of his meere grace;
By comforting them in adversity
Alwayes, most sweetly, most abundantly:
By freeing them from evils speedily,
In the best time, and that most potently:
No doubt he is the happiest man alive,
Who this worlds Exile, and *Christs* deare Captive,
Is during life adjudg'd perpetually
In this most safe, sweet, best great'st Tower to lye.
He is truly kept safely, who both by
And in *God* is preserv'd continually:
He cannot straitned be, who walkes freely
(Whiles prisoner) in *Gods* vast Infinity.
Of this opinion WILLIAM PRYNNE was the
Third day of *March*, six hundred thirty three.

*Sentences of Scripture there likewise
written.*

P S A L. 69. 33.

The *Lord* heareth the poore, and despiseth not his prisoners.

P S A L. 146. 7, 8.

The *Lord* looseth the prisoners; the *Lord* raiseth those that are bowed downe.

PHIL.

PHIL. 4. 11, 12, 13.

I have learned in whatsoever state I am, therewith to be content, I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full, and to be hungry; both to abound, and to suffer need: I can doe all things through *Christ*, which strengthneth mee.

PSAL. 34. 17. 19. 22.

The righteous cry, and the *Lord* heareth, and delivereth them out of all their troubles. Many are the afflictions of the righteous, but the *Lord* delivereth him out of them all; the *Lord* redeemeth the soule of his Servants, and none of them that trust in him, shall be desolate.

PSAL. 37. 23, 24. 37. 38, 39, 40.

The steps of a good man are ordered by the *Lord*, and hee delighteth in his way: Though hee fall, hee shall not be utterly cast downe, for the *Lord* upholdeth him with his hand: Marke the perfect man, and behold the upright: For the end of that man is peace. But the transgressours shall be destroyed together, the end of the wicked shall be cut off: But the salvation of the righteous is of the *Lord*, hee is their strength in the time of trouble. And the *Lord* shall help them and deliver them: hee shall deliver them from the wicked, and save them, because they trust in him.

PSAL. 71. 19, 20, 21, 22, 23, 24.

Thy righteousness also O *God*, is very high, who
C haft

hast done great things, O God who is like to thee? Thou which hast shewed me great and sore troubles, shalt quicken mee againe, and shalt bring mee up againe from the depths of the earth. Thou shalt encrease my greatnesse, and comfort me on every side. I will also praise thee, with the *Psalttery* even thy truth: O my God unto thee will I sing with the Harpe, O thou holy one of Israel: My lips shall greatly rejoyce when I sing unto thee: and my soule which thou hast redeemed: my tongue also shall talke of thy righteousness all the day long: for they are confounded, for they are brought unto shame that seeke my hurt.

MICAH: 7.6, 7, 8, 9, 10.

A mans enemies are the men of his owne house: Therefore I will looke unto the *Lord*; I will waite for the God of my salvation, my God will heare mee: Rejoyce not against me o mine enemy: when I fall, I shall arise: when I sit in darknesse, the *Lord* shall bee a light unto mee. I will beare the indignation of the *Lord*, because I have sinned against him, untill hee plead my cause and execute judgement for mee, Hee will bring me forth to the light, and I shall behold his righteousness. Then shee that is mine enemy shall see it, and shame shall cover her which said unto mee, where is the *Lord* thy God? mine eyes shall behold her, now shall she be troden downe, as the mire of the streets.

*7 say 53. 4.
5. 6. 8. 10.
Rom 4. 25.
1 Cor. 15. 3
1 Pet. 2. 24.
* Heb. 12.
2. c. 13. 12.
12. Gal. 3.
13.
Phil. 2. 8.

On his Suffrings on the Pillory.

Christ For * my sake; sinnes, and Redemption
From Hell and endlesse Torments; suffered on
The * Crosse, a shamefull, cursed Death, with all
Alacrity.

*Alacrity, joy, promptitude: And shall
I not for his sake then most cheerefully
Both stand, and suffer on the Pillory,
Without all blush, or feare? since 'tis no shame,
But* Honour, thus to suffer for Christs name.*

* Phil. 1: 29

2 Tim. 2.

12.

Rev. 7. 13.

to 17.

*Verses made by W. PRYNNE, as he returned by
Water to the Tower after his last sufferings,
upon his Stigmatizing.*

S. L. *Stigmata Landis.*

*Stigmata Maxillis referens, Insignia Laudis,
Exultans remeo, victima grata Deo.
Bearing Lands Stamps on my Cheekes, I retire
Triumphing, Gods sweet Sacrifice through fire.*

On his returne from Exile.

*Foes sent me hence, but God, and his Saints cryes
Have brought me back, 'tis wondrous in all Eyes.
No Exiles, Prisons, Chaines, powers can detain
Those whom God will recall, free, raise againe.*

ISAY.

ISA Y. 51. 11. 14. 6. 41. 5, 6.

The redeemed of the *Lord* shall returne, and come with singing unto *Zion*, and everlasting joy shall be upon their head; they shall obtaine gladnesse and joy; and sorrow and mourning shall flee away. The *CAPTIVE EXILE* hastneth, that hee may be loosed, and that he should not dye in the pit, nor that his bread should faile. Feare not, for I am with thee, I will bring thy seed from the *East*, and gather thee from the *West*, I will say to the *North*, Give up; and to the *South*, keep not backe; bring my sonnes from farre, and my daughters from the ends of the Earth.

F f N f S.

ERRATA.

IN the Epistle v. 1. it were, r. i were p. 2. l. 32. The
r. He p. 3. l. 8. He's, r. he The verses p. 9. of his
Exile into Jerisy, should have come in p. 15. after Stig-
mata Laudis.



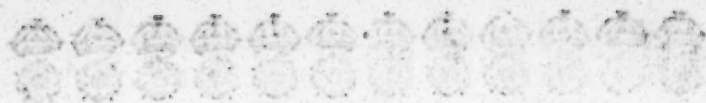
Courteour Reader, I shall request thee to correct
these few *Presse errors*, which have scaped in
some Coppies in my absence.

Errata.

Page 1. line 10. for *the*, read *this*. p. 3. l. 12. r. *make*. p. 18. l. 3.
when *whom* l. 6. them, *r. him*. p. 19. l. 8. to r. *in*. p. 32. l. 24. of, *on*.
p. 33. l. 18. sinne, *weeds*. p. 34. 7. they, *these*. p. 47. l. 5. must, *much*.
p. 65. l. 5. be, *lie*. p. 71. l. 19. *greatest*. p. 82. l. 21. lose, *close*. p. 83.
l. 13. *others*, I. p. 93. l. 21. *fined*, *fixed*. p. 95 l. 22. and, *Ob*. l. 23.
Satan, *Satin*. p. 98. l. 25. them, *then*. l. 27. *stations*, *passions*. p. 103.
l. 15. over, *ever*. p. 108. l. 21. thee, *they*. p. 119 l. 6. to. *or*. p. 125. l.
23 arriv'd, *arm'd*. l. 25. *flattering*. p. 149. l. 6. shall, *should*. p.
164. l. 1. the, *ben*. p. 165. l. 13. th one, *tbine*. p. 169. l. 11. prints
paints.

Printers oft erre, but not as other men;
Their Errors are corrected with a Pen.

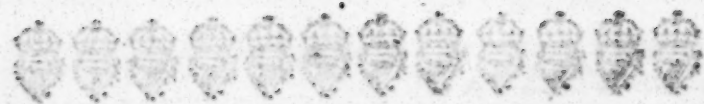
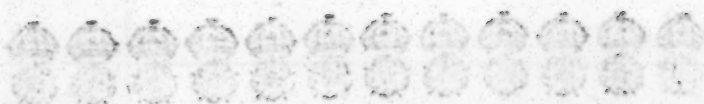


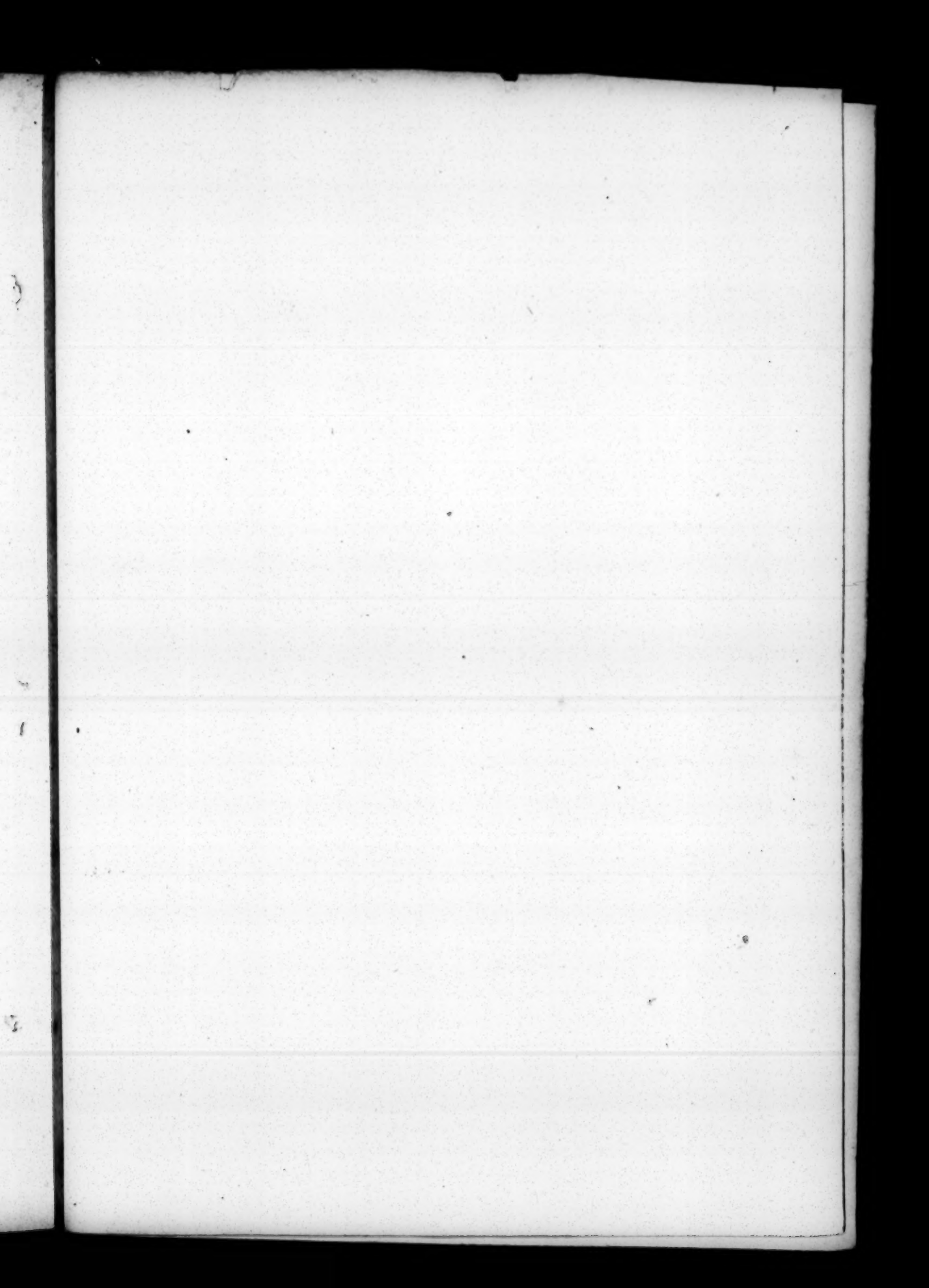


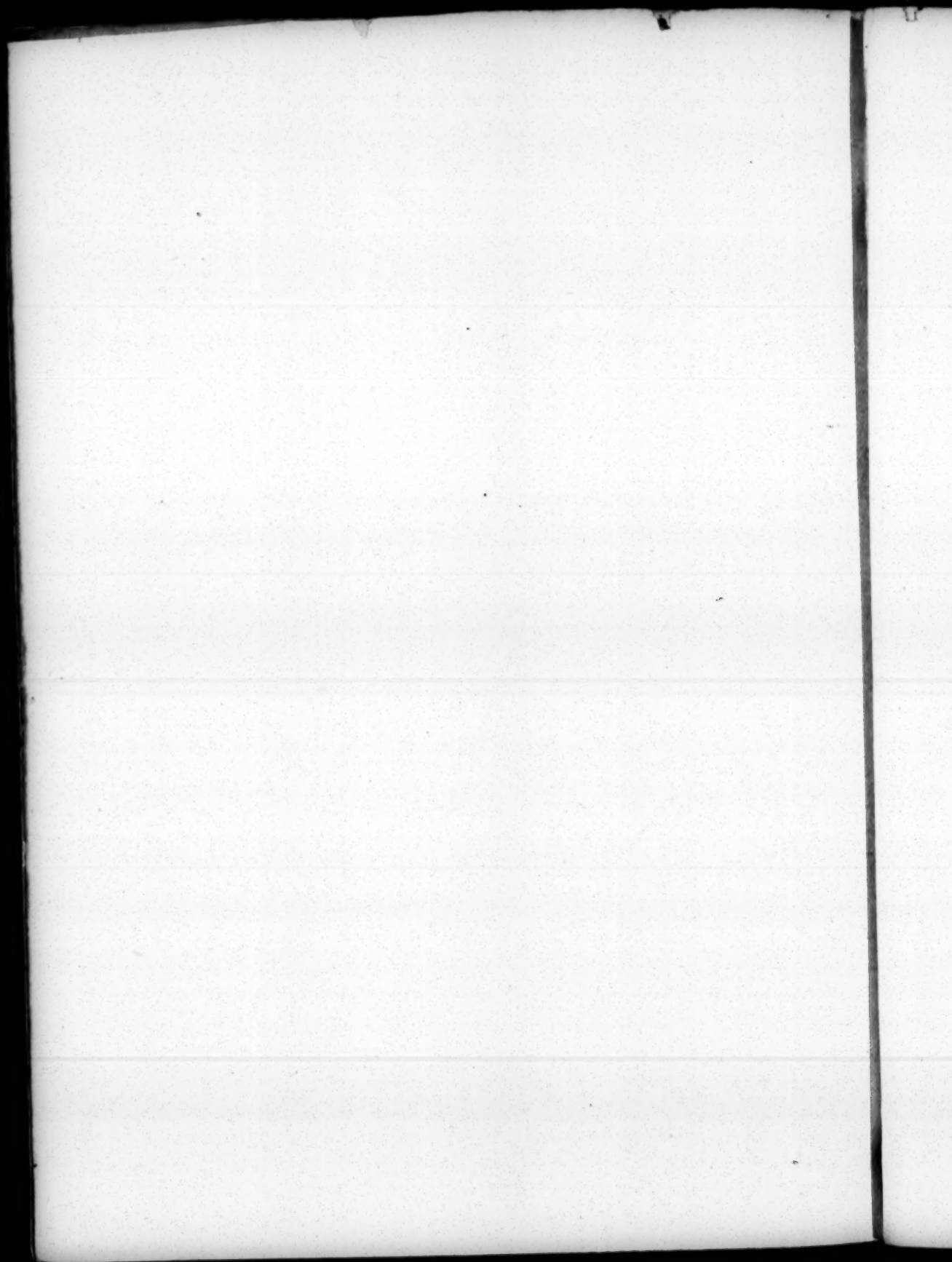
James O. Smith, Esq.,
of the County of ... State of ...
do hereby certify that the within and foregoing is a true and correct copy of the original of the same as the same appears in my office.

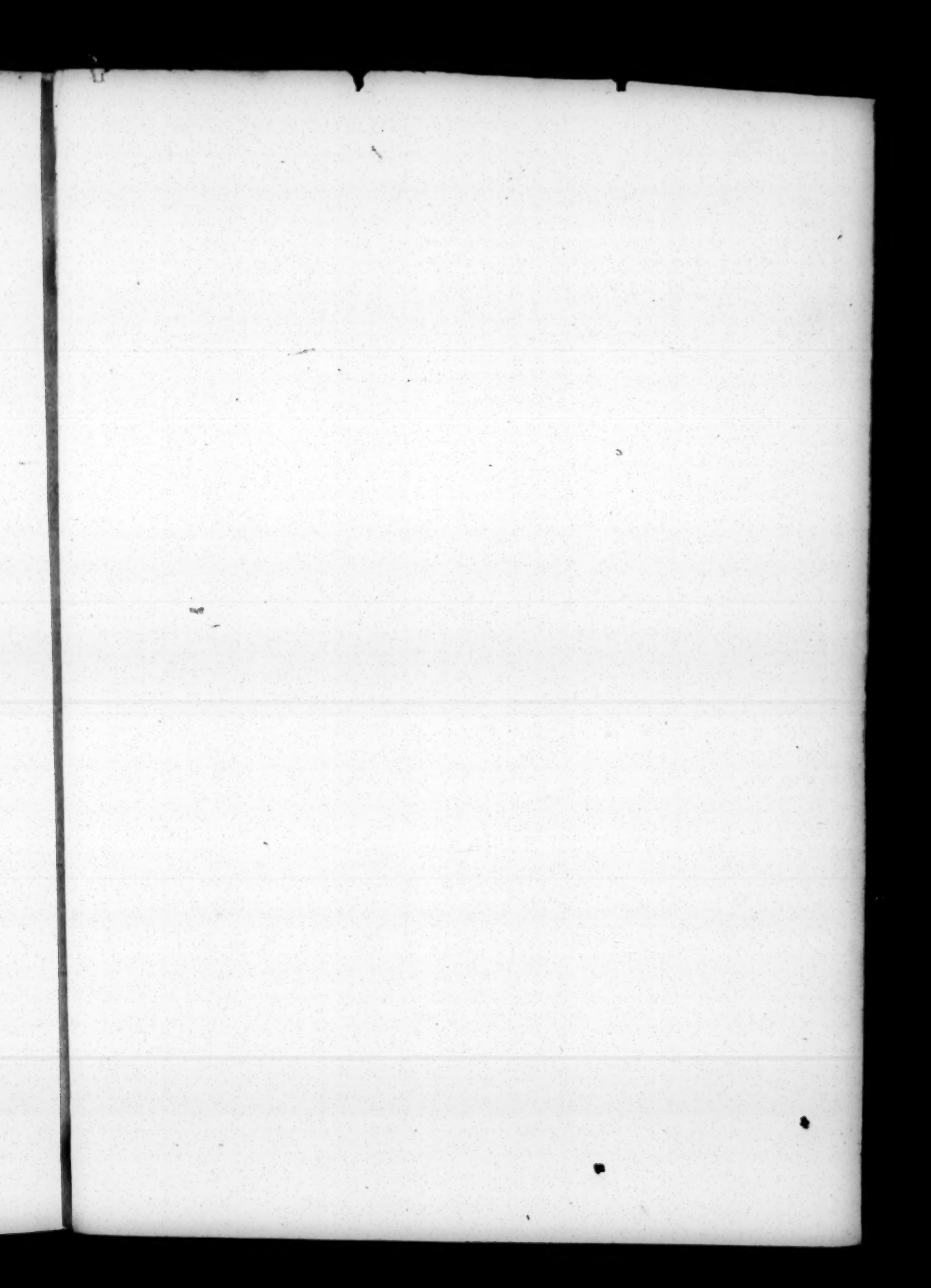
Witness my hand and seal of office at the City of ... this ... day of ... 18...

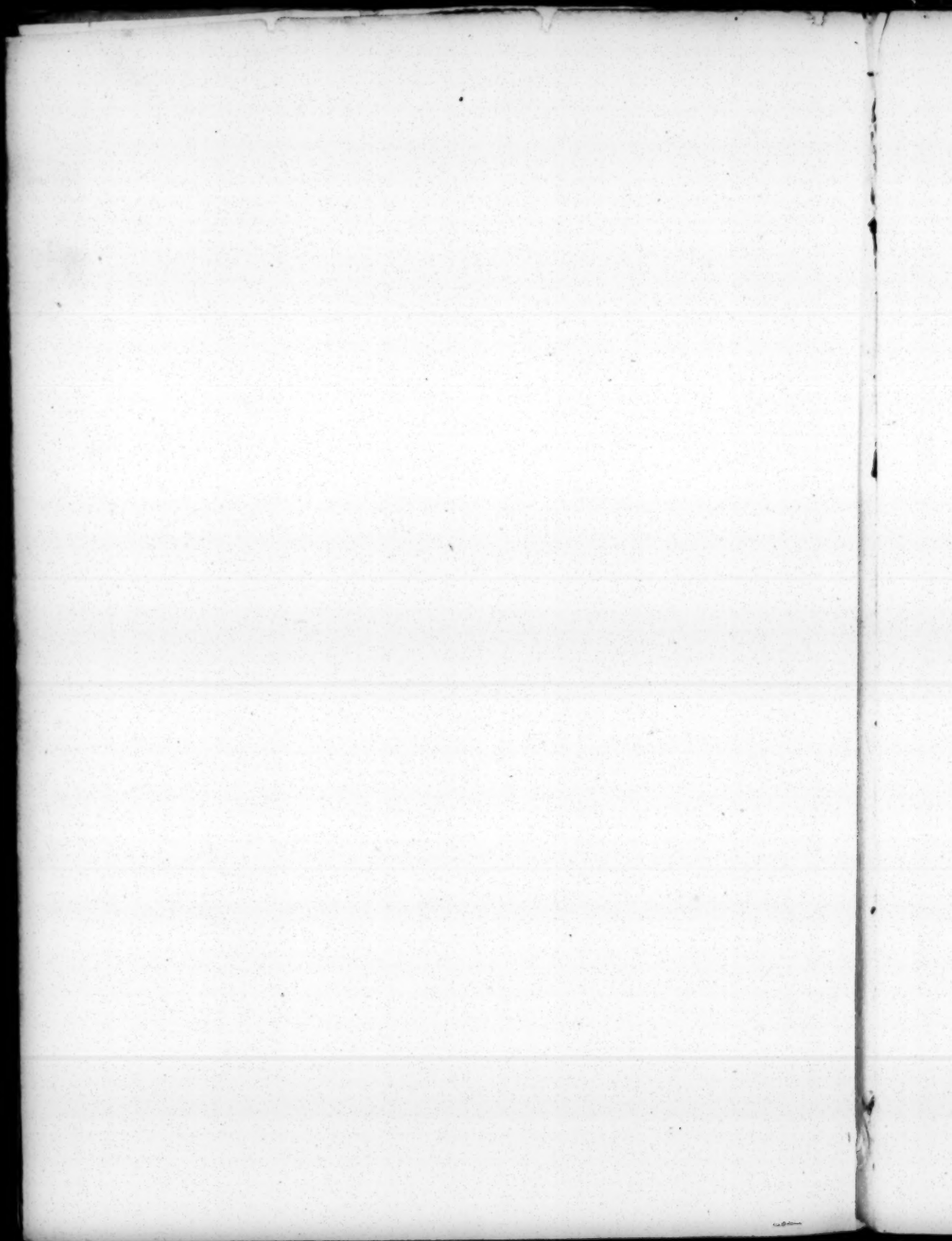
James O. Smith, Esq.,
County Clerk.











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